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RELIGIOUS COMMUNICATIONS.

For the Panoplist.

ON BEING STRANGERS ON EARTH.

THE condition of one in a foreign country is suited to exercise both the understanding and the affections. The new objects, which attract attention and awaken curiosity, cannot pass before the mind, and leave it in a perfect neutrality towards them; nor can its decisions concerning them be given with indifference. The revolution in his opinions, and often in his character, is sudden, and more perceptible than at any other period of his life. Not only do his sentiments on one or two points receive a new direction, but the change is sometimes so complete, as to give his friends a painful exhibition of the mutability of human opinions, and a warning against reposing confidence in a creature so frail. His estimation even of his own country is essentially altered. The land of his nativity continues more or less dear to him, as his new acquaintances have filled him with pleasure or disgust.

Intending in this paper to mention a few of the resemblances between a traveller in foreign lands, and the Christian on earth, I shall offer my remarks as they occur to my present meditation, without much attention to systematic arrangement.

1. The feelings of a stranger.

As he is removed from the immediate protection of friends, he may be more needful of the kindness of the community than formerly, but still, he is to expect permanent supplies only from home. His sensibilities are alive to the treatment received in the nation through which he is passing, and indignities offered him inflict a deep wound. He sometimes construes them into an insult offered his native country in the person of its representative. The impression of his own helplessness, and his distance from the ordinary sources of relief, may increase his circumspection, while it urges him forward in the prosecution of his duties, that he may sooner retreat to a shelter. His transient residence affording little opportunity for the display of his true character, both the kindness and reproaches of the people among whom he passes should be placed often to the account of the ignorance, rather than to the malice of his enemies. Remembering this, he will be less elated with attention, and less dejected by injuries. Customs rendered familiar to the natives by habit, are to him disagreeable and pernicious. If he attempt a compliance with these, he finds how irk-

some is the practice of what has never been learned. With a taste cultivated in different circumstances, and fitted to other objects, he has no relish for the entertainments which he sees grasped by multitudes with keenest appetite.

So in the case of the pilgrim on earth. He knows that this is not his home, and is not to receive his affections. The people of the world he is to regard as foreigners—subjects for his kind offices, but not for his imitation. If he perceive a growing attachment to the people of this “strange land,” his allegiance to his rightful Sovereign must be brought to its proper place, and seen to be utterly incompatible with serving another master. Far from the Heaven he desires, he must never lose the recollection of his dependence on that gracious Benefactor, who knows his wants, and will supply them. Should no kindred spirit accompany him, his fervent intercessions should be increased, and his aspirations rise more strongly for the society of the just made perfect; if the spark of divine love be once enkindled, and there be no external support for such a pure flame, he learns that he must daily seek at the altar in the appointed method, that it may be rekindled from its native heaven. If persecuted, and a selfish ambition resents the wrong, he is not to forget the high command of his Savior, “Love your enemies.” As his principles were not received from the multitude, he is not to look to them for rules of conduct. His hopes centre not below; why then should he break his peace at the distribution of earthly good, as if his soul were nourished by these empty husks, or as if he could look to no other source of consolation? How strongly are impressed on his mind the image of this cloudy region, this dreary abode; with what alacrity should he pass through such a desert land, and with what calm serenity should he prepare for his passing its furthest bounds, and exchanging such a parched desert for those fields of perennial felicity through which flows “the river of the water of life.”

2. Although the traveller's visit to distant regions be voluntary, and often undertaken for his own advantage, the sojourning of the Christian on earth is not precisely of this description. His duties relate to the Sovereign, by whom he is sent on this pilgrimage, his fellow-travellers, and himself. To understand these duties, in his hands is placed an ample fund of instruction on all points which can essentially effect his happiness. The chart, in which are drawn the directions for his journey, has hitherto misled no one who honestly consulted it. Its marks are equally suited to all, from whatever quarter they may have come, are changed neither by the revolutions of time, the caprices of opinion, nor the fluctuations of human affairs. This Grand Directory displays its excellence and the wisdom of its Author, in the universal happiness of all who sincerely take it for their only guide. The duties which concern his fellow-travellers, are to occupy a large portion of his thoughts. Their happiness he is bound to seek, their progress to accelerate, and their souls to save. Equally with them is he placed in a post of danger, which must be bravely defended, and relinquished only at the call of his King. Planted on the ground of probation, every step here taken will be remembered in eternity. Each of his enjoyments is a loan, for the use of which he is most solemnly accountable.

3. The progress of a traveller is powerfully assisted by the vivid recollection of home. Sometimes, in the midst of his disheartening prospects, a cheering vision of the land of his nativity gives to his footsteps a new energy. Then the dangers before him are overlooked, or seen with a full purpose to meet them with a dauntless resolution; the toils already passed are forgotten. The thousand endearments, which bind him to the spot where dwell his friends, and where he has tasted the pleasures imparted by Providence, fill his memory, and elevate his imagination. Whatever portion of labor remains unaccomplished, with invigorated activity he renews his efforts, and is sustained in the season of severe application, by the hope of a return, and the joys which will attend it.

But if the traveller to that "city whose builder and Maker is God," could once open his eyes on the glories to be revealed; if his faculties were for a moment expanded to embrace a conception of those ineffable joys, which "eye hath not seen nor ear heard," the veil would be stripped from all illusions by which he is now captivated.

"How would a spirit late escap'd from earth,
The truth of things full blazing in its eye,
Look back astonished on the ways of men."

Extending his view forward in the vista of ages, the moments spent on earth would seem as they are—a fleeting dream, and the grandeur of eternity alone would occupy his exclusive attention. Actions of basest deformity, the offspring of selfishness and pride, here alternately practised and applauded by fools,—if once transported across the narrow vale dividing us from a world of retribution, would lose all the tinsel which covers their detestable nature. The most atrocious guilt would be often found veiled under the cloak of fair pretensions; and many a false hearted knave be seen to have varnished over the darkest designs, and to have passed among his fellows for an honorable man, perhaps called a patriot, while recorded in heaven as an incorrigible enemy of God, a destroyer of the souls of men. In the light of that day, revealing the secrets of all hearts, disguises will flee as the shadows of a night.

Now, though such a disclosure cannot be made to the eye of flesh, the exercise of a vigorous faith performs a service to the advancing Christian, similar to what might be supposed to follow such an anticipation of the final day. It gives an antepast of the entertainments prepared for the ransomed servants of the Most High. What memory, imagination, and true interest, do for the traveller in a foreign country, faith performs for the pilgrim on earth. One is reminded to hasten his return, that he may again mingle in the society of his family, and partake of their pleasures; the other is taught to quicken his pace, that he may enjoy the society of the blessed, witness the accomplishment of all the divine promises, and exchange hope for fruition. To reap the full advantage of this eminent grace, requires a more entire devotion to its Author than most, who are called Christians, possess. The eye of faith must be steadily fixed on the abode of peace and of purity. With such intense activity must the pilgrim's steps be directed towards the end of his course, that inferior

objects shall lose their hold on his attention, and to his mind be almost annihilated, while contemplating the "exceeding and eternal weight of glory."

The inconveniencies attending any part of a journey never increase our attachment to the place in which we meet them. We rather remember the region with grief, where the hand of the Lord has been laid heavily upon us. Instead of wishing to visit again the scene of our disasters, we choose to avoid it, even at the expense of other sufferings. But the proper use of all the troubles of this toilsome journey is, to make us look more intensely towards our home. If every day's occurrences forcibly remind us, that we are pilgrims, and have no business for which we should loiter, they may be made to assist us in advancing more eagerly towards the long desired rest. A very large proportion of the events of life, soberly considered, would withdraw our affections from the present state, by placing in a strong light its true character. No man ever loves God, till by grace he is strongly impressed with the unwelcome truth, that the world contains nothing worthy of his love.

X.

For the Panoplist.

ON THE CHRISTIAN HAVING ELEVATED VIEWS.

THERE are some comparatively happy hours, in which the soul seems so nearly released from the body, as to be partially emancipated from the bondage of material objects. Time is lost in contemplating the grandeur of eternity; earthly enchantments vanish, the dreams ordinarily indulged flee away, delusions are stripped of their covering, and the hopes of heaven are called to remembrance. The renewed soul discovers its proper business to be pressing forward to the promised rest, where the perfections of God revealed in cloudless lustre fill with joy all the assembly of his devout worshippers. Then the deformities of sin are more fully discovered, and virtue in its loveliness shines through the cloud. In the transport of finding itself so elevated and its powers so delightfully exerted, the almost disencumbered spirit seems to exult in the prospect of what it shall be. With such feelings, the deadly stupor of former days can no longer be endured. The faculties are ready, as originally designed, for the service of the Great Donor,—the voice would be attuned to its never ending song—the eye, dropping its scales, would adapt itself to view the ineffable splendors of the new Jerusalem,—the pulsations of the heart accord with the holy sensibilities of the church triumphant, and the whole soul would unite in the anthems of eternity around the throne of the Most High.

In moments like these, the world appears what it truly is. Pleasure, falsely so called, is seen to be more trifling than the buzzing of insects. Amusements are forced to drop their mask, and their effects on immortal souls acknowledged to be more destructive than the poisonous wind of the desert on the health of the traveller. Titles of distinction, which men wade through seas of blood to obtain, are confessedly more ridiculous than the sports of children, and their

infatuated pursuers as really to be pitied as the maniac raving in his cell. The man, who looks abroad with such truth of feeling, sees the slaves of mammon tottering beneath the burdens of shining dust they have accumulated, and striving daily to increase their already insupportable weight; ever murmuring that they cannot render it heavier than that of their neighbor. He sees such an one even sadly disheartened, that he is unable to multiply the instruments of his ruin so fast as he desires. Deeply in love with their miseries, he observes them refuse to forego the gratification of avarice, although in exchange for a crown of glory. Such appear indeed objects of compassion, to the mind of that man, whose vision is cleared of the fogs of sense, and whose faith bears any considerable resemblance to the pattern in the unexplored worlds he is about to enter.

In the elevation of such a state of mind, the possessor of it becomes astonished at his former stupidity. He wonders that the dream of happiness on earth should ever have been indulged; or if begun in the delirium of the passions, he still wonders, that every occurrence in life did not banish the vision. If the phantom of wealth were earnestly pursued, how unfounded must the delusion now appear. How unaccountable that the fluctuations of fortune and the entire loss of great estates so frequently witnessed, did not dissolve the charm and set him free. There is something so captivating in the possession of riches, that all the lamps of reason, philosophy, and experience, are ineffectual guides, and rarely indeed, if ever, do they afford light enough to conduct the bewildered traveller out of the wilderness, in whose mazes he is lost,—a wilderness where he receives many a wound from the thorn while attempting to pluck the rose. To effect the great escape which those make who would enter the paradise of God, more powerful aid is required. The two states of being must be made to approximate each other; the effulgence beaming from eternity must be reflected on the fields of time; the wanderer who seeks the right path must learn, at whatever expense, the inferiority of the feeble gleam of the taper of human reason, to the strong and steady light beaming from the oracles of Revelation.

Ask a man, who has begun to walk in such a light, respecting his former hopes, and learn the opinion he now entertains of them. Were they founded on the patronage of the little, sometimes misnamed the great? Why did not the selfishness, the false pretensions, and the treacheries always before him, teach the folly of such expectations? Did he never wish to escape from his slavery? Did he ever believe that ought which the world calls good or great ever merited the appellation? Whatever he may once have imagined, the unreasonableness of such a belief is now so plain, that the momentary indulgence of it seems impossible.

Here let us consider a few of the advantages of an expanded view of the destinies of an immortal mind.

1. During the time of its continuance, the spell is broken; that species of enchantment, which hides the true appearance of things, and portrays them in colors not their own, is dissolved. The relation of the present to the future world is better understood; the one is considered, as it is, only a short introduction to the other. One of the

grand errors of multitudes, is that, though they profess to believe the declarations of Scripture, they live just as if assured that there could be no hereafter. The man who does but half believe the doctrine of a future judgment, will not often bring before his mind a representation of the amazing solemnities of that day. He who doubts whether sin will be punished at all, or supposes if at all, it will not be as the Savior declared, will have very little solicitude about repentance, or the pardon of his offences. Supposing God to be altogether such an one as himself, he will not look chiefly towards the approaching state, nor close his eyes on the toys which now afford such a pleasant fascination. Let any one persuade himself, that the present state is both the dawn and the sunset of his being, that the closing of the tomb is the close of conscious existence, and he will plunge as deep as possible in the stagnant pool of earthly gratification.

2. As a consequence of the clearing up of the intellectual vision, and the strength it acquires by a free exercise in the light of truth, the person learns to fix a more just value on earthly possessions. Estimating an offered pleasure according to its purity and continuance, our decision should be exceedingly prompt, that what at best has so much alloy, and is of but a momentary duration, cannot deserve the eager pursuit of a soul enduring forever. Nothing can be worth an anxious care, of which the possession can hereafter afford no happiness, nor the want of it occasion any misery. To him who looks at both worlds, what cause for envy is it that a neighbor has a stately mansion;—that he riots in luxury, and that flatterers crowd his gate? By the nobler conceptions, which pure Christianity furnishes to the mind, the subject of them acquires a habit of judging more of human pursuits. He stands on an eminence, takes a wider survey than before of the busy field around him. His prospect is not, so often as that of other men, obscured by passion. Though not absolutely freed from error, still by constantly looking to the Infinite Fountain of Wisdom, he will receive supplies adapted to his necessities. By attending with deep humility to the instructions of the divine word, he has solid ground for his support, and is preserved from those fatal delusions which would endanger his soul. The vigor with which a mind, accustomed to converse with heaven, rises from the dust, and tries its pinions in anticipation of its final departure, seems an earnest of its support when the wing is extended and the course begun.

3. By such meditations the littleness of sublunary affairs is more fairly contrasted with the magnificence of eternity, as presented to the eye of faith. Turning his eye towards the glories to be revealed, hope performs for the Christian the office of immediate vision. His languishing graces are strengthened. If a recollection of ages past call up before him the former tenants of this gloomy vale, how does his soul expand at the remembrance of those men of God, who "once were mourners here below," but now through faith and patience inherit the promises. Though he may have been indulging despondency, does not a new energy invigorate his frame when the holy lives and sublime devotion of Isaiah, Daniel, and Paul, are placed in vivid colors before his imagination? Picturing to himself their true

dignity, while opposing the wickedness of a corrupt age, their dauntless resolution in making tyrants tremble on their thrones, and their holy extasy in communion with the "rapt seraph that adores and burns," an almost celestial transport fills his soul, sudden as the lightning darts across a midnight cloud.

4. Although by amplifying the views of the believer, his fondness for temporal possessions is diminished, still, as he thus learns more of the value of the soul, his activity will be greatly increased. Having understood, that all men have a great work to do, he will consider idleness criminal. He will know, that the most laborious diligence, exercised each day in seeking to promote the salvation of his fellow men, will not, in the world he is about to enter, appear to have been too great; and that the most strenuous efforts alone will appear most rational. The stupidity of sinners here will certainly appear to have been no less than madness to the tenant of the world to come; the cold indifference of those called Christians, who have neglected the souls of their fellow men, will seem unaccountable cruelty. The man whose heart is deeply afflicted at the miseries which encircle him, will be earnest to bring the remedy within the reach of every sufferer. In doing this, he must make many sacrifices. By an intelligent survey of the state of society in any place, a susceptible conscience will not be lulled asleep. Motives of the best kind, and most powerful action, urge the benevolent man to go forward. The longer his attention is directed to the calls of suffering humanity, the more numerous and importunate are the cries for relief. This has been exemplified in the lives of eminent philanthropists. When once they had begun their labors of love, they found no point of rest. Their zeal in the cause has also kept pace with their knowledge of the woes to be mitigated, and has borne them through a series of toils, which to an indifferent spectator seems incredible.

Z. Y.

For the Panoplist.

MISSIONARY SHIP.

MR. EDITOR,—On the last Saturday evening, I sat down with my family, to read the concluding part of the Report of the Prudential Committee. When we had finished the Report, we were naturally led to a conversation relative to the missions from our country. Though accustomed, as all the members of my family had been, to do something for the advancement of this cause, we were of the opinion, that we had not done as much as we ought to have done. Among other things, important to the successful prosecution of the great enterprise upon which the Board have embarked, a "MISSION SHIP" seemed to us, as ultimately of high importance. Whether the time had arrived, in which it was best for the Board to be possessed of this carrier of heavenly treasure to the nations, we did not feel ourselves at liberty confidently to determine. Our confidence in the wisdom and integrity of the Board is entire. Still, however, it seemed to be a subject of sufficient importance to invite the attention of the Christian public. And that we might avoid the censure, "they say

and do not," we pledged ourselves to each other for an amount toward the object, according, as we supposed, with our circumstances.

Sir, this "winged messenger" has long been the subject of thought with me. I am among the number of those, who would wish a messenger from the Board, to visit, in a ship at their command, the different stations of our Foreign Missions. How would it cheer the hearts of our beloved missionaries, to welcome, on the shores of a heathen land, the immediate representative of their patrons. What new life would it wake up in the lovers of missions, when on his return he should say, "I have seen them, and have witnessed their untired zeal in the great work of obeying the command of Christ. I have heard them declaring to the heathen, in their own language, the wonderful works of God. I have seen them clothed with the armor of the Gospel, attacking victoriously the fortresses of idolatry. I have seen the poor heathen, once hedged in with superstition, and drunk with pollution, rising into a correct estimate of his immortality and his God; and slaking his thirst of sin at the fountain of holiness." Would not the information of such a record, throw off the drowsiness which sin casts upon the heart of piety, and rouse to vigorous and extensive effort the hand, that has hitherto tendered a stinted and a grudging charity?

I am also, Sir, among the number inclined to believe, that it is not necessary, as a guarantee to the integrity of missionaries, that they should part with home and country with the assured prospect of seeing them no more. They should indeed be willing to part with home, and even life, for the name of the Lord Jesus. Nor should they think of returning without the unqualified approbation of the Board. But what would be the effect upon the great cause in which they are embarked, should some of the distant brethren return after the lapse of years, and go through our country? How many prayers would their presence, their information, and their zeal inspire? How would it augment the resources of the mission. Would not the loss of a few years among the heathen be doubly repaid?

I will not enlarge on the convenience of having a ship always at the command of the Board, nor upon the superior advantages of missionaries conducted by friends of the Redeemer; nor upon the profits which might accrue to the Board from trade.

If such a ship be desirable, can it be obtained?

I believe it can. Let every person devote something from the profits of his business to this good work, and it is done. Let the pious lawyer consecrate a portion of his gains. Let the merchant cast in of his abundance. Let the minister of Christ do as of the ability which God giveth. Let every tradesman increase the store. Let every agriculturist consecrate, in the ensuing spring, such a portion of land as his circumstances may admit, and cultivate it expressly for the Lord. Whatever it shall produce may be sold, and the proceeds devoted to this sacred purpose. Let those "that go down to the sea in ships, that do business in great waters," return a thank offering to God for their safety and success. Finally, let the widow cast in her mite. Let the child be permitted to give what he has gained as the reward of merit. And when the arm of God is bearing

to her destined port this ship, deeply laden with the treasure of the Gospel, may every one enjoy the pleasing assurance, that he has a venture on board.

Thus shall there be an abundance. On the first Sabbath in January, 1821, let it be understood, that a collection will be taken up in all the churches, which favor this righteous cause; when an opportunity will be presented for the collection of this consecrated property into the treasury of the Lord.

Such, Mr. Editor, are my views of the practicability of raising a "Missionary Ship." Most gladly do I descry from afar her signal. It is not indicative of commercial pursuit. It is not the "star span-gled banner," which waves proudly over the ocean, bearing to wretched nations the thunders of her war. It is the emblem of the Prince of peace. It spreads itself to the breeze, and points the way where are the habitations of cruelty; itself the bearer of an antidote to their woe. What joy is felt in distant nations, when rising upon the mountain wave, she proclaims her approach. How does the missionary already there, triumph in her as his country's glory. It is a goodly sight. May the vision be real.

MISCELLANEOUS.

For the Panoplist.

ON THE ARTIFICES OF DISSIMULATION.

MEN are fond of giving false names to their known crimes. The effect of external appearance is well understood. To keep up the appearance without the reality, and make the shadow pass for the substance, occupies no inconsiderable share of the labors of the present world. This is sometimes attempted under circumstances which render the true motives of depraved beings a subject of difficult solution.

There are indeed thousands of instances, in which the covering is a flimsy one, and the pretender cannot hope to conceal his motives from the discerning; nevertheless, in public debates and official documents, such men as boldly and impudently assert the purity of their intentions, as if assured, that no one had the penetration to detect their imposture. Such proceedings are moreover often attended by circumstances of peculiar aggravation. A partizan wishes to carry a measure founded on the most complete selfishness, and demanded only by the ambition of a few. The design is so much at war with every principle of virtue and honesty, that with the utmost impudence he is sometimes ashamed to avow it, lest its true name should be the pioneer of its ruin. At other times, the fear of defeat seems to be lost, and detection is no further dreaded than as it may influence a few timid spirits, who have yet a lingering respect for truth, and are not quite prepared to go all lengths with her enemies. But among those, who profess to share no partnership with vice, it is astonishing to observe with what yielding facility they abandon their true interest, and resign themselves and their families, their country and posterity, to the control of laws unjust in operation, as detestable in their origin:

It is still more painful to see their renunciation of reason where the path is so plain, that effort seems required to go wrong; and to witness them giving up themselves and their services to the disposal of men as utterly destitute of principle as fiends.

Looking at examples of this nature, I have sometimes been almost ready to attribute the conduct of such men to infatuation. It is the folly of multitudes to be led into the plainest snares. They appear not to possess discernment enough to see what is palpably evident to all others. I think a full examination of the subject will fix the mischief on that natural fondness for error, which holds such a commanding empire over the minds of depraved beings. Men certainly love to be deceived. This is not indeed to be predicated in an equal degree of all; and if it may sound like a paradox to some, I am under no apprehension that the foundation on which it rests can be shaken.

In all legislative assemblies have been examples of flagrant injustice sanctioned by the voice of a majority, on whom arguments addressed to the understanding and appeals to the conscience were spent in vain. To show them that their regulations were fraught with mischief to the state, that they entailed curses on generations to come, that they tolerated and produced enormous injustice,—availed nothing. Some give present interest precedence to all other motives. These have the artifice to entrap many more, and make them throw their weight into the wrong scale. When a man has done violence to his conscience, and yielded his influence to the high handed measures of iniquity, however moral he may once have been, his reluctance to sin is seen to vanish; he thenceforward is sold to do mischief. Pleas of justice and calls of suffering are alike disregarded. It would spoil all the pleasure of such a spirit, to admit among its motives the desire of doing good. All its plans of aggrandizement would wither in the presence of so exalted a sentiment, as the love of its Creator.

The signal destitution of principle in many who direct the affairs of nations, gives a dark picture of the present world. While God makes use of depraved creatures as the instruments of his administration, and leaves them to a full exhibition of their character, they show how much they are his enemies and their own. So far as uncontrolled by the restraints of providence, they have tarnished the beauty of the Creator's works, and changed the blooming landscape into a field of blood. The amazing combinations of baseness and malignity existing in a given space, as within a village, a city, or a county, would be enough to appal the soul of any man, who does not understand something of the dreadful evil of sin, by the knowledge of the human heart, gained in studying the secrets of his own. So likewise, were the numerous forms of fraud practised in a small district fully disclosed to human eyes, with the aggravations attending each offence, the frightful spectacle would be sufficient to silence many a proud asserter of the dignity of man's nature, his disposition to virtue, and the goodness of his heart. What a large proportion of the designs of men are originally wrong; and among those which have less vice in the foundation, how large a mass of iniquity attends their successive stages! the duplicity of one pretence, the sinister

motives of the agent, his aims at aggrandizement, and his hopes of impunity,—if thoroughly known to his associates—would make them tremble for their safety.

For the sake of illustration, let it be supposed, that the Almighty were to make an immediate revelation of his design, in a particular instance, to disclose the true motives of the inhabitants of a single neighborhood, in all their conduct during the space of a month or a year,—that each should know the most secret thoughts of all, and that no doubt should remain of such divine power being actually exerted in this specific manner,—what unutterable dismay would seize every bosom! Where is the man who could abide the revelation of the secrets of his soul, even though the awful disclosure should embrace only the period of a single day?

The same fraudulent concealment is observable in the intercourse between individuals, as in the transactions of public notoriety. In contracts, bargains, sales and purchases, all the precautions taken to bind man to his promise, speak an intelligible but reproachful language. But it is chiefly in the affairs of states, that the operations of such false dealing acquire a permanent character, which is transmitted through successive ages. The broad scale on which these are conducted, the space they occupy in the eyes of cotemporaries and in the page of history, and their effects on the happiness of millions, all unite to convey the stains of their guilt along the current of time.

In the dissolution of empires, in the destruction of their inhabitants, in the wasting march of death, triumphing over forgotten generations, in short, in all that is dreadful to the imagination and revolting to sensibility, are seen the immediate visitations of God upon the crimes of his revolted subjects, and a prelude to the destiny which awaits them.

There is something imposing in the spectacle of a body of men, selected by the public voice from a great nation, and assembled in grave debate on the affairs of that nation, ostensibly for the sole purpose of promoting its welfare. Could we rationally hope that a spark of love to God dwelt in each bosom, we might expect to see its effects in benevolence to men. Had we any evidence, that a belief of their accountability to the Supreme Lawgiver ever unchained their souls from the slavery of human opinions, and gave them a momentary elevation—that they habitually placed themselves in imagination before the last tribunal, as listening to the sentence of the Judge—we should be ready to hope, that they could not be so utterly abandoned, as to lead the way to national destruction. But to see men, whose minds are enlightened by science, in the face of the world, and in the solemn act of legislation, advocate a cause begun and supported by the most shameful iniquity—to hear them in one breath boasting of freedom and whining about the rights of men, and in the next blustering for the prerogative of holding millions of fellow beings in hopeless bondage;—to see them contend for the right of subjecting a fellow creature to suffering which knows no measure but the passion of an enraged tyrant, and no end but death,—to be a witness of all this, and reflect that these beings are men, and profess the highest regard for the institutions of humanity, is enough to make one blush

for the species to which he belongs. Numbers push forward in the hall of legislation offering reasons as hollow, as their purposes are base. They are not ashamed to insist on arguments grounded in the most palpable falsehood, which are not only known by their opponents to be untrue, but which themselves acknowledge to have been such, after their designs are accomplished. In such circumstances, their success is not more astonishing to other minds, than to their own. The frivolous pretexts, under which their measures are carried, sometimes have not the least semblance to truth; at others the effect is gained by clothing falsehood so well in garments of truth, that ignorant minds unaccustomed to their sophistry cannot unravel its intricacies, and noble minds have too much contempt for the whole to attempt a serious refutation.

It would greatly astonish any one, unaccustomed to examine human actions, were he to survey the busy field which encircles him, and bring home to a dispassionate judgment a full and fair representation of character. If he enter the study, the shop, or the market, the same painful exhibition meets him every where. To deceive others, seems man's first and ruling intention, to promote his self interests by the deception, the second. His past labors are magnified, his present capacities overrated; one gratifies pride, and the other increases his means of gain. The crouching flattery used before the artifice has succeeded, bears a ridiculous contrast with the boasting which follows it. When ignorance has been cheated, the exultation is loud and insulting.

It affords indeed a melancholy reflection, to observe how large a proportion of the talents and the labors of mankind, are employed in devising measures for the propagation of falsehood, and in furnishing means for accomplishing its purposes. The time, the talents, all the energies of wicked men, are chiefly devoted to maintain a fictitious appearance in the eyes of others. The strength is exhausted in the poor endeavor of seeming what they are not. They are wearied by day and waked by night in seeking to present a spectacle before the eyes of others, which cannot be preserved in their own. Instead of wishing to be generous or just, their souls are vexed and mortified by their failures of palming on spectators the *resemblance* of virtue which never dwelt in their bosoms. While putting their hands to specious measures of public generosity, many are only acting a farce, and when the wearisome effort is passed, and the curtain falls, they sink into the meanness of their own conceptions. Always enveloped in the fogs of selfishness, they dream of no purer region. The serene delights of disinterestedness, they never taste, nor even believe in the existence of a principle so far removed beyond their utmost flights of imagination.

A mortifying spectacle of baseness and successful villany is often exhibited in public transactions. Men of sterling integrity cannot stoop to many of the low artifices, which the unprincipled contrive without remorse and execute without shame. This unbending resistance, with which the man of incorruptible virtue meets the proposals of the abandoned, often throws employment out of his hands, and puts it in the power of the miserable, time-serving wretch, whose callous

heart never withholds him from crime, when it promises to advance his interest. Character with such passes for nothing; or if they seek to keep up a fair appearance for a time, it is only so long as it may suit their purposes. As soon as the success of their plans is secured, the mask may either be thrown off, or reserved for a new scene of the same act. Nothing is too cruel to be pushed forward by them in their progress on the road of ambition. Those who have learned first to resist and then to silence all reproaches of conscience, never long regarded the voice of justice or the calls of compassion. Now to see the scoffers at justice succeed in their enterprise, is sufficiently perplexing. But beyond all the rest, to find the dupes of their fraud the first and loudest to trumpet their fame, and to second their measures, fills the bosom of the honest lover of his country with an anguish which no language can express. To know, that the enemies of order, the murderers of the souls of men, are at any rate triumphant, is matter enough of grief; but to see the poor victim rejoice in his captivity and exultingly forge his own chains,—to see him dance upon the scaffold of execution, and spend his latest breath in praise of his destroyer,—is enough to palsy the energies of any one who partakes of the common sensibilities of our nature. Unless he be completely broken off from the earth, and his affections centered in heaven, his very “soul sickens with despair,” at the collusions of mercenary beings, of whom a great number have engrossed the honors of the world they seek to destroy.

N. P.

CHARACTER OF DR. CHALMERS AS A PREACHER.

In Blackwood's Edinburgh Magazine, a periodical work recently established, there is an elaborate character of the celebrated Dr. Chalmers, as a pulpit orator. This character is written in a style quite too extravagant; but as it describes one of the great men of the present age, and has attracted considerable notice, we think our readers will be gratified in perusing large extracts from it.

ED. PAN.

HE has the art to make us listen to him with all the reverence which is due to a superior being, without taking away from the intimacy of that affection which binds us to nature like our own. We look up to him as to a father, or an elder brother, with an awe that is tempered with kindness, and an admiration that is stained by no lurking passion of envy. He produces at once the highest enjoyment in our intellect, and the most soothing calm within our hearts. We perceive, indeed, that he has the voice and the authority of a prophet, but we never forget that he has also the sympathies and fellow-feelings of a man.

We might take from him his reasonings, his philosophy, his genius, he would still be the most engaging of all orators, could he only retain that impassioned freedom which gives vent to the mild and heavenly feelings wherewith his bosom overflows. In this age of suspicion, mistrust, and mockery, most men are afraid of being ridiculed, should they unfold their inmost emotions, and retain, buried within the recesses of their hearts, nay, not unfrequently disguise, under an external veil of coldness and apathy, that genuine and melting tenderness, and that hallowed enthusiasm, which form in the eye of God, and

whenever they are made manifest, in the opinion of all good men, the best counterbalance to that weight of infirmity and sin, whereof the great mass of every human character is composed. The error has not only gone abroad among the common walks of life, it has crept into the senate-house and the sanctuary—it has banished all the fire of patriotism from the speeches of the statesman, and not a little of the fervency of devotion from the more solemn oratory of the priests. But Chalmers is too sensible of the dignity of his genius, to truckle to these base and chilling observances, originally invented by the cold and calculating infidel, although adopted by not a few among the sincerest of his brethren.—He knows that he is the messenger of God to man; he knows that he would be unfaithful to his master should he leave behind him the most piercing of his weapons when he goes forth into the battle. He will not consent to conceal that which is in itself noble, out of regard to prejudices that are mean. He throws himself upon us with the fearless dignity of inspiration, and his voice awakens a sleeping echo in every human soul on which it comes. God has sent him there to speak the truth in thunder, and he flings away from him, and tramples beneath his feet, all the worthless associations with which our hearts are bound to mere earthly things—he holds his eyes fixed on the grandeur and magnificence of his mission; and as his soul rolls onward to the final accomplishment of the mighty end in view, the most common expressions seem to partake of the glory that agitates and disturbs his spirit.

Ere we have heard many sentences of his sermon, we feel that we are in the presence of a great man. A charm is upon us at once awful and delightful. We feel as if indeed born again,—as if in total forgetfulness of our own worthless individual selves, but belonging to a race of beings whose natures are imperfect, but whose destiny is glorious. Those old associations and impressions to which we have all our lives been accustomed, begin to start one by one into a new state of brightness and vigor. In every step of his progress, he seems to dissolve, by the touch of his magic wand, that stony sleep of lethargy, in which some noble feeling of our nature had for a season been entranced. He gives us no new arguments, no new images, but he scatters the vivid rays of poetic splendor over those which, by the very frequency of repetition, have ceased to have any power either upon our reason or our fancy. We are lost in a vague maze of wonder, how it should happen that all these things seemed so trivial to us before—how arguments so convincing should have appeared weak, or images so appalling should have passed tamely and dimly before our eyes. He has at last gained the undisputed mastery, and we yield up our spirits that he may do with them according to his will. Our souls are quickened with a more vigorous sense of life; our heart-strings vibrate with unknown intensity of emotion. He carries our enthusiasm along with him in flights, whose loftiness we should not have dared to imagine. He plunges us into depths of contrition, from which he only could teach us to emerge, and shakes us over yawning abysses of despair, where his hand alone could preserve us from the last precipice of ruin. He melts us with love, kindles us with hope, or darkens us with horror. We feel as if we were in the grasp of some

commanding angel, borne through all the untravelled fields of ether; now wrapped in the black recesses of thunder, now gliding through fleecy clouds of gold and amber, now floating majestically through the free and azure expanses of the untroubled sky. The stars begin to gleam upon us with a warmer lustre, earth lies far below, a dim and rolling orb, and our eyes begin to descry afar off the chrystal battlements of heaven. We are willing to confess that we have never lived before, and would sacrifice ages of earthliness for one moment of a rapture so divine.

It arises not from the weakness, but the will, of Chalmers, that he very seldom keeps us long at the summit of this elevation. He seems to be insensible that the splendors which he has revealed to us are either new or dazzling. His genius regards the universe as its birth-right, and he has no undue partiality for the richer and more magnificent regions of his domain.—With the same overpowering sweep of mastery, he brings us at once from the heaven to the earth, and from the earth to the heaven; and however majestic may have been his elevation, he has not the air of feeling any degradation from his descent. He compels us indeed to follow his footsteps into the basest tracts of mortality, and lays open the infirmities, the frailties, the errors, the vileness of our nature, with the keen indignation of a Juvenal, no less willingly than he has already inflamed our spirits with the angelic enthusiasm of a Milton. But there is diffused over the humblest of his representations, a redeeming breath of Christian sublimity a thousand times more ennobling than all the stern and unbending dignities of the Porch. He does not, like the philosophers of old, confine all grandeur to contemplation; he clothes with majesty the most common offices of life, and teaches that the meanest of his Christian hearers may exert, in the bosom of his family, and in the manly perseverance of painful labors, virtues more lofty and divine, than were ever called by the pure spirit of the Stagyrte, or ever floated among the mystical and foreboding dreams of Plato. These are the things which fill the walls of his church with crowds the most mingled, yet the most harmonious, that were ever collected together for social enjoyment or social good. It is this that makes the wise and the great come to have their souls fed like infants by the liberal hand of his genius, and makes the poor man and the ignorant steal from the precious moments of his week day toil, that his spirit may be sustained and kindled by the inspiring voice of Chalmers. He is not the preacher of any one class; he is the common orator of man.

Were our hearts indeed as dead and as cold as monumental marble, they could not fail to sympathize with such a preacher. He has given up his soul to the full sway of his emotions, and he summons from the depths of a convulsed spirit things more awful, as well as more lovely, than could ever be dreamed of by the ordinary mind of man. We need only to look upon him to see that his heart is bursting with the deluge of his zeal. His countenance glares with the feelings of unutterable things—his voice quivers, and his limbs tremble—and we perceive that he is in the agony of inspiration. It is in such an attitude of awful extasy, that we represent to ourselves the Hebrew

prophet, when "the heavens were opened, and he saw visions of God, being among the captives, by the river Chebar."

Sometimes, when listening to his prophetic voice, the soul feels all at once chained and bound down to the contemplation of some one grand picture, which he has unfolded to our imagination. For a while we are lost as in a dream, and the scene before us fades away from our eyes. We suddenly awake from our reverie, and, lifting our gaze to the pulpit, there is the mighty preacher thundering before us; he seems to us, in his re-appearing effulgence, like a being sent from afar to comfort, to admonish, and to command; an image of the dwellers in eternity seems there speaking to the children of time: and our hearts expand, as they thrill with the concerted hopes of immortality.

While Chalmers is preaching, a sublime effect is created by the universal harmony of sentiment spread over a breathless congregation. All who come within the empire of his soul are raised to the same level. Now the young are as solemn as the old; now the old are as impassioned as the young: the most ignorant are suddenly enlightened, the most callous penetrated, the most haughty humbled, the most humble assured. All the artificial distinctions of society are lost and forgotten; he deals with the primary and eternal emotions of our nature; youth, beauty, health, riches, and worldly honors, are phantoms without a name. His utterance is of the secrets of the heart and awfulness of judgment: our souls are stripped of their earthly garments, and we stand all alike, wretched and sinful, but all alike resigned and hoping suppliants before the footstool of God, and beneath the gracious smile of a Redeemer. If we can spare a thought away from ourselves, let us but look around, and every breath is hushed, every cheek is pale, every eye is rivetted. In the midst of all that multitude his voice is heard, like a mighty river rolling through the breathless solitude of nature; nor are the lifeless rocks and trees rooted in more motionless repose, than the thousand sitting there in awe-struck stillness of pervading devotion.

Truly, the Sabbath worship of our God is a sublime worship when our souls are upheld in their aspirations heavenward by such a preacher. He teaches us to regard with still holier feelings, that consecrated day; and we look forward with delight to the coming Sabbath, when our piety is to be again restored and strengthened. The stir of life is hushed in a great city; for one day the busy heart of man is at rest, and heaven has allowed its dominion over earth. The bells are tolling in the calm; a tide of people flows on towards the house of God; and, for a season, no sound is in the city but the voice of the preacher, or the singing of holy psalms. In that crowd there may be curiosity and idle thoughts, nay, even dark passions and evil spirits; such is the doom of our humanity. But one hour of perfect freedom from vice, from meanness, and from folly, is now given unto all. All are admitted into a dream and a vision of glory; and who shall say what blessed effects may remain long after the voice of the preacher is silent? Awakened devotion that has slept for years—generous and gentle emotions deadened by the world's law—the long lost innocence

of childhood—the tenderness of youthful affections—the enthusiasm of youthful piety—the recollections of prayers uttered on bended knees—of the voice of dead parents who blessed our infancy—all that softens, beautifies and sublimates humanity, returns upon our hearts like a gale from paradise. And in that mood they are open to the tidings of salvation. It is not a vain and delusive enthusiasm; it is not a sudden swelling of human exultation; but it is a conviction sent in peace and capture through our souls, that the heavens are the abode of more than brotherly, more than fatherly love—that awful eyes are looking on us with pity and compassion—that awful hands are stretched out to embrace us; and that it is in the power of all to secure everlasting bliss, by the holy, devout, submissive acknowledgment and acceptance of the promise of redemption.

Let it not be said that such emotions must necessarily be transient. True, that they cannot continue in all their force. We are of this world, and its voice must be obeyed. But think not that the shower is dried up, though it disappears. It falls upon the dry dust of our souls, and its influence is attested, at some future time, by flowers and verdure. Who is there so dull, so dead to the influence of ennobling thoughts, as not to love to recal the hours of passionate exaltation. The soul will revert to its triumphs; if waking cares will not permit, yet will we dream of them in our very sleep—sleeping or waking, we are the children of heaven—and our spirits are often, unconsciously to themselves, striving to be fitted and prepared for their future destiny.

In a great city, especially, the influence of such a preacher as Chalmers defies calculation. The intelligent minds of well educated men, relieved from the laudable, though often too engrossing pursuits of active life, turn with delight to the illumination of his wisdom. They feel themselves ennobled, after the honorable discharge of their worldly duties, by having their souls fixed on something more grand, and lofty, and magnificent.

We feel that we cannot retire from the contemplation of this great preacher without allowing ourselves to utter a few words of delight over those sublime discourses, which have connected the Christian religion with all the wonders of the modern astronomy. Imbued throughout with a spirit shed from the starry magnificence of infinitude, they are not to be praised as a mere work of human genius, but they are to be considered as a shining light reflected from the heavens. Scarcely ever do we think of the preacher at all—we not only acknowledge the great truths in our own understanding, we rejoice over them in our hearts; and if at any time our imaginations falter, and lose sight of the glories rolling around us, even then we know that the things which are not seen are eternal, and faith hangs fearlessly over the darkness and mysteries of creation.

Chalmers has not here taken upon himself the useful, but easy task of confuting uneducated, and ignorant, and blindfolded Deists, who with callous hearts and obtuse heads, have walked unpurified among the sanctities of the Christian creed, and blundered along the very high road of the Christian history. Them has a Watson already overthrown, and bound their great captain, Paine, in the chains of a

shameful captivity. But Chalmers comes forth, clad in the shining panoply of science, and throws down the gauntlet of his defiance to the wise men of the earth, and them who trumpet forth their skepticism from the high places. They behold in him a man possessed of all their lofty knowledge—one, “who has wheeled in triumph through the signs of heaven,” and who has neither wafted back to us the tidings of despair, nor despondency, nor doubt, but brought homeward, to our own earth, the assurance of immortality—and has heard the voice of God and a Redeemer sounding in the music of the spheres, and spread like the “casing air,” through all the illimitable fields of space and of eternity. He meets his mighty adversaries in the upper regions of the sky—he is not to be perplexed, amazed or confounded, and if they do not acknowledge themselves overthrown, they are at least driven from the place of combat, and Chalmers is left in all the exultation of a righteous triumph.

It has, we know, been said by some, that Chalmers has, in these noble discourses, all along combated a phantom, and that those objections to the truth of Christianity have never been raised, which it is their object to overthrow.—On this very account are his discourses invaluable. The objections which he combats are not so much the clear, distinct, and decided averments of infidelity, as they are the confused, glimmering, and disturbing fears and apprehensions of noble souls, bewildered among the boundless magnificence of the universe. Perhaps there is no mind of any strength, no soul of any nobility, that has not often, in the darkness and solitude of the night, been beset by some of these majestic terrors; we may never have communicated them even to our dearest friends, for when they are gone they are unutterable—like the imagined shadows of ghosts they come, and go silently and trackless; but an awe is left in the haunted mansions of the soul, and, with all the deepest gratitude of a perturbed imagination, we listen to the holy and the lofty voice which scares away the unhallowed visitants, and once more fills the midnight stillness with dreams of a peaceful and heavenly happiness. What though, in the conversations of ordinary society, no such thoughts ever find expression? Low, indeed, and unimpassioned is the strain of feeling, which man holds with man, in the common intercourse of life. And how, amid the trivial talk of amusement or the intelligent discussion of affairs, or even the more dignified colloquy of philosophers, how could such emotions, as we now speak of, find utterance or sympathy? How can there be any conducting atmosphere, by which such mysterious thoughts might be conveyed from soul to soul? But, as there are fears, and doubt, and troubles, and agitating aspirations, too awful to bear the garb of ordinary words—so is there a Chalmers to meet them in all their dark array, and to turn them, during their hesitating allegiance, or their open rebellion, into the service, and beneath the banner of our God, and our Redeemer.

Most wildly, has it been asserted by some, who appear to allow a paltry national jealousy, unworthy of the noblemindedness of Englishmen, to take place of that high Christian triumph which the eloquence of such a man should produce, that there is a want of originality in Chalmers, and that he possesses little or no imagination. It

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is most true that there is no novelty in the belief of a plurality of inhabited worlds; but there is originality, and something grander than originality in the picture he has drawn of those imagined glories. Poets and rhapsodists, and self-named philosophers, have descanted on the same theme, but turn from Hervey and St. Pierre to our preacher! Simple, in the midst of his enthusiasm—stately, in the very tempest of passion—serene, amid the splendors that envelope him—scientific, in the ardor of devotion—he seems to walk his way as upon wings, through magnificence familiar to his spirit. We think not of his imagination, for it is plumed by his science—we think not of his science, for it is kindled by his devotion—we scarcely think even of his devotion, for its influence is shed like a halo round our own expanding souls, and we feel as if his words were our own, and his glorious conceptions born within the sanctity of our own spirits. When we walk out alone, beneath the silence of the starry heaven, are we not often bewildered in our solitary delight and astonishment? Do not our souls often return to earth with an indescribable sadness? And do we not sometimes mournfully feel, as if our destiny was not with the eternal stars above our heads, but with the transitory flowers beneath our feet? Chalmers rises up by our side, like an angel in a dream—he extends his hands towards the orbs above; he speaks of them and their laws—and while he is speaking, they are no longer mere shining spots in the sky, but they become instinct with spirit and with love, and as each of those millions of worlds is sustained and beautified by the Almighty Being, though they all might be swept away from existence, nor leave to his eye a blank in creation—so do we feel assured, even amid the heavy consciousness of our own individual insignificance, that we are objects of his care, and that his gracious love will not let us utterly perish.

R. H.

For the Panoplist.

ON MENDICITY.

THE evils of mendicity, or street-begging, have occasionally occupied the thoughts and employed the pens of the ablest writers on political and municipal economy. Still the conscientious Christian will in some cases find it difficult to decide what he ought to do. He hears the direction of his Savior, *Give to him that asketh of thee*; and he is afraid to disobey a command, for which he feels the highest reverence, and which inculcates the most amiable and benevolent regard to the wants and miseries of his fellow-creatures. When his bounty is solicited by a needy beggar in the street, or by ragged children at his door, shall he turn coldly from the importunate request? Shall he bar his door against the hungry and the naked? At times he finds himself greatly perplexed as to the course of duty, and dreads, on one hand, the possession of a hard and unfeeling heart, and on the other, being the cause of aggravating sufferings, which he would gladly relieve. After considerable reflection on the subject, I have come to the following conclusions.

1. As our Savior's directions with respect to almsgiving are founded in kindness, it is never our duty to give any thing to a beggar,

unless we have reason to think *it will be a benefit to him*. I presume this principle will hardly be doubted; and, if it be fully adopted in practice, it will put an end to nearly all the mendicity, which exists in our country. A literal compliance with the command, *Give to him that asketh of thee*, would lead to the most dangerous absurdities. A man asks for arsenic to poison himself. Shall it be given him? Another requests a pistol to shoot his neighbor. Shall it not be withheld? A third asks for money, under some plausible pretence, but with a real design to buy intoxicating liquor; and thus becomes prepared for the commission of any atrocious crime, to which he may be tempted. A fourth begs his bread, because he had rather live in idleness, than earn a subsistence by the sweat of his brow. An apostle has decided that if any man will not work he must not eat. What reason have we to think, that the street beggar will derive any real benefit from the money, which our compassion might induce us to give him? In most instances none at all; but quite the reverse. So true is this, that I have been induced to form a general resolution not to bestow money in charity upon a common street beggar; and whenever a sorrowful tale has induced me to depart, in ever so small a degree, from this resolution, I have afterwards met with irresistible evidence, that my charity had been misapplied. In almost every instance, the beggar expends his money in the tippling-shop and is habitually employed in obtaining the means of vice by gross fraud and falsehood. It surely requires no argument to prove, that it is not a duty to furnish encouragement to idleness and vice. The utmost that can be said in favor of giving money to mendicants indiscriminately is, that some relief may possibly be afforded in one case out of a hundred, while it is morally certain, that in ninety nine cases direct and positive evil will be done.

2. It appears to me very evident, that in all our attempts to benefit the poor, we are to act on different principles from those, which usually prompt indiscriminate charity to beggars. Men sometimes give to clamorous importunity. But this is far from judicious, when it so often conduces to a shameless continuance in the habit of begging, and to the formation of a character hardened in vice, and prepared for ruin. Others give money from a sudden impulse of compassion, without considering whether their hasty bounty will not increase suffering rather than alleviate it. In order to avoid hurtful charity on one hand, and to prevent unnecessary suffering on the other, it seems to be desirable, perhaps indispensable, that in every well regulated Christian community, there should be some public, known, and judicious method of ascertaining the wants of the poor, especially of the sick and deserving poor. After all that has been written on the subject of pauperism and poor laws, I do not believe that the best remedies for poverty have been proposed. Sure I am, that our system of poor-laws is much better, than it would be to encourage indiscriminate begging. But the grand defect in the English and American systems is, that they do not take the evil at the beginning; that they do not lay so heavy a hand on idleness, drunkenness, and other vices, as to prevent so vast an increase of poverty; that they do not take effectual care, that the rising generation shall be well instructed, and preserved from the early

haunts of wickedness. This is a subject which deserves, perhaps more than any other, the labors of a wise and provident legislature.

At the close of these brief remarks I would observe, that in large towns a particular species of charity, thought by many to be unexceptionable, sometimes does a great deal of mischief. I refer to the practice of giving cold meats, and broken bread to the poor. Where this is done to really deserving families known to their benefactors, and where it subserves no purpose of idleness and extravagance, it ought not to be strenuously objected to; nor should it be objected to at all, so far as it may be necessary to consume the fragments, which sometimes remain in the best managed houses. But it may be more than questioned, whether it is right to make large provision for a man's own family, on purpose to give away a great deal in the form of broken bread and meat; because the same money may do more good distributed in other forms. What is particularly mischievous in this matter is, that children, belonging to families totally unknown, are encouraged to perambulate the streets with their baskets, knocking at every door till they get a load to carry home. Now this course of life is absolute and irretrievable ruin to these children. At a tender age, they become shameless, hardened, filthy, degraded, and addicted to perpetual falsehood. Can any friend of man patronize them in this course? The families at home are regularly supplied with food, and thus rely upon charitable assistance; while the heads of the family too often spend their earnings, or a large part of them, for gin, rum, and brandy.

The police of a well regulated town should take care, that children especially, should never be permitted to follow the employment of begging.

While every Christian should ask for a compassionate heart, and should labor much for the relief of human woe, he should avoid every encouragement of practices, however plausibly defended, which do in fact add to the already enormous mass of suffering in the world.

A. B.

URGENT CLAIMS OF THE GOSPEL.

[We have the happiness to inform our readers, from very respectable authority, that Dr. DWIGHT'S THEOLOGY is read with great interest and approbation by serious Christians in England. It was printed in London, as fast as the half volumes could be sent from the press in this country; and we presume that new editions will be called for, on each side of the Atlantic. The following paragraphs are the closing part of the last sermon in the system, and are eminently worthy of serious perusal; particularly the paragraph, which describes the immutable providence and purposes of God, as uncontrolled by the plans, or inclinations of his creatures.]

"How solemnly does the Scriptural system of Doctrines and Precepts demand the cordial reception of every man, to whom it is published!"

"Every one of those, who hear me, is a creature of God; an accountable creature; an immortal creature. Every one is bound to the grave, and the judgment. Every one is a candidate for heaven, or hell. To every one, life is a day of trial. On your conduct in this life, is suspended your destiny in that which is to come.

"All of you, also, are sinners. You have offended God. You have broken his most holy law, times innumerable, with a bold hand, a hard heart, and a blind mind. By that law you are condemned, and cannot be justified.

"Your sins, also, are gross and dreadful: not perhaps scandalous, and such as cover you with infamy; but such, as have been committed in the meridian day of the Gospel, against the dictates of an enlightened conscience, against blessings of high moment, daily and hourly renewed. Ignorance of your Lord's will you cannot plead, for you have known it from early life. Leisure for understanding it, books, instructions, motives, have been supplied to you with a munificent hand. Your allotments in life have been mercifully distributed by the great Benefactor. He has called to you with a voice of unspeakable kindness. He has charmed you with continual testimonies of parental love.

"In these circumstances, and amid so many inducements to hear, and to obey, the Savior of mankind has placed himself directly before your eyes, suspended on the cross, and expiring in agonies, to atone for your sins, and to reconcile you to God. He has offered to you himself and all his blessings. and of you he has required nothing, but cordially to receive him. Instead of listening, there is but too melancholy reason to believe, you have turned a deaf ear, and a blind eye, to all that he has said, and done. He has called; but you have refused. To what has he called you? To purification from sin; to forgiveness; to sanctification; to the attainment of the everlasting love of God; to the possession of heaven; to the blessings of immortal life.

"But he knew, that your hearts were harder than the nether millstone. He therefore sent his holy and good Spirit into the world, to enlighten your minds; to convince you of your guilt and danger; to unfold to you the divine excellence of the Redeemer; and by the renovation of your hearts to persuade you to embrace him, as he is offered to you in the Gospel. A thousand times has this glorious Agent awakened in your minds a solemn sense of their worth, and their immortality; led you to serious reflections on your guilt; excited in you alarming apprehensions concerning death, and the judgment; and prompted you to sober resolutions of repentance, and reformation.

"All these benevolent efforts you have resisted. All the grace of the Gospel, all the benevolent offers, which Christ has made you, all his merciful invitations and promises, you have rejected. On his cross you have cast contempt. To his character you have been hostile. You have grieved the Spirit of Grace. You have wronged your own souls.

"Still, you are bound to eternity. You must die: you will be judged: you will be rewarded according to your works. Consider this, ye that forget God; lest he tear you in pieces, and there be none to deliver.

"In this solemn, this exposed, situation, immeasurably interesting to every one of you, what measures will you take? Remember, that, whatever you may think proper to do, God will take his own measures. You may wish, that he would do otherwise. You may hope, you may believe, you may determine, that he will bend his purposes so, as to make them more palatable to you. Under this determination, and

with these hopes, you may feel yourselves safe; and say, *Peace, peace, when there is no peace.* Like *Agag*, you may exclaim, *Surely the bitterness of death is past;* when you are on the point of being *hewed in pieces.* The providence of your Maker, whatever you may wish, or believe, will move on uninterruptedly, and immutably, to the accomplishment of every one of his purposes; and of those, which respect your salvation, and your perdition, as truly as any other. When you come to the regions of woe; with what anguish will you look back upon your present life; and wish, that you had now listened to the calls of mercy; that you had been roused from this *sleep* of death, and obtained life from the hands of the Savior!

“It is not necessary, that every one should be learned in Theology: but it is necessary that every man should be a Christian. The souls of the learned and the unlearned, are alike immortal; and are alike destined to endless happiness, or endless misery. How will you acquire this glorious blessing, and escape this absolute ruin? There is but one path, which has hitherto conducted; there is but one path, which will ever conduct; mankind to eternal life. This has been pointed out by the finger of God; and was never discovered by human Philosophy. The cell of Philosophy is dug beneath the ground; is dark, cold, and comfortless; and was never visited by the sunshine of heaven. The miserable rush-light, which glimmers along its walls, scarcely enables this goddess, of man’s creation, to distinguish her own footsteps around the dreary cavern; and shows no avenue to the world above. Here no celestial messenger ever arrived; and no tidings from that world were ever announced. Here God is neither worshipped, loved, nor known; the voice of mercy was never heard; and salvation was never proclaimed, sought, nor found.

“The Gospel, at an immeasurable distance from this desolate mansion, is the garden of *Eden* in its pristine beauty. Here *Jehovah* manifests himself in the *Shechinah*; as of old he caused the glory of his presence to dwell at the east of *Paradise* above the *Cherubim*.* Here his answers are given to the inquiring penitent. Here angels are again heard praising God, and saying, *Glory to God in the highest; peace on earth; and good-will towards men.* Here the Savior is born; and publishes the glad tidings of great joy. Here the Spirit of Grace fixes his divine abode, and sheds piety, and peace, and faith, and hope, upon the assembly of the first-born. Here, finally, commences the *high-way of holiness*, which leads directly to the regions of immortality.

“Who, in this house, can contemplate these things without the strongest emotions? Who can behold his all at hazard; his soul, his eternal well-being, at stake; without inexpressible anxiety? Life and death, both eternal, are here the objects of choice. Whose bosom must not thrill; whose heart must not throb; when, famishing with thirst, and perishing with hunger, he hears a voice from heaven, calling directly to himself, *Ho! every one that thirsteth! come ye to the waters; and he that hath no money: come ye, buy and eat; yea, come, buy wine and milk, without money, and without price.* With what transport will he learn, that the voice, which conveys this delightful

* Genesis iii, 24, paraphrased by the Targums.

invitation, is the voice of the Son of God! Must not his soul expand, with ecstasy, to see the Almighty arm of this glorious Person stretched out, to seize him, while walking on the brink of perdition, and convey him to the world of joy?

"On the brink of perdition every sinner in this house is walking at the present moment. The only way, back, to eternal life; the only safety, the only hope; is found in the Gospel. Strive, then, with all possible earnestness to *enter in at the strait gate*, which stands at the head of this delightful path. Now the gate is open: soon, to you, it will be shut. Now the path is illuminated by the Sun of righteousness: soon it will be lost in interminable darkness. Now heaven invites you to *enter in, and be saved*. Soon its doors will be closed for ever. Now God is reconcilable to you; the Savior proffers himself, and all his blessings, to your acceptance; and the Spirit of Grace is waiting to renew you to repentance. How soon will all these blessings retire beyond your reach; the hope of salvation set to rise no more; and the voice of mercy be dumb for ever!"

REVIVAL OF RELIGION ON BOARD THE BRIG INDUS.

MOST of our readers will recollect, that on the 8th of June last, four missionaries and their wives sailed from Boston for Ceylon, on board the Indus, captain Wills of Newburyport. Letters have just been received, dated in the bay of Bengal, Oct 12th, signed by all the missionaries, giving a particular account of a most remarkable revival of religion, the state of which, at the time the letters were written, warranted the hope, that the *whole ship's company*, viz. two mates, clerk, steward, cook, boy, and ten seamen, *sixteen in all*, had become savingly acquainted with the Gospel. The captain was previously a man of established religious character.

We must defer the publication of the full account to a future number; but our churches, and the friends of missions have an immediate claim upon all which our limits will admit.

Bibles and tracts were distributed among the crew, at an early period of the voyage; and the missionaries met with them two or three evenings in the week for prayer and religious instruction. But neither these meetings, nor private conversation, nor preaching on the Sabbath, were known to have made any permanent impression, till eleven weeks had elapsed. At that time one of the seamen was brought to the foot of the cross. He had thought on religion for several weeks, and his case had been made the subject of particular prayer, till the change in his views and feelings took place. This evident answer to prayer, encouraged to more earnest and fervent supplications. One, who had been the leader in opposition, was soon after distressed in mind, and two or three others with him. Near the close of September, a solemnity settled on the countenance of almost every person on board. The two mates and clerk were mourning for sin.

The first day of October made the missionaries forget all that had preceded. They had only to stand still and see the salvation of God. "During the day," to use their own words, "the officers and seamen were seen here and there collected in little circles to speak of the great salvation, or retiring to weep apart. At evening all on board were collected on deck, under a fair moon. Such a meeting was perhaps never seen on the great waters. The still small voice, which had been whispering alarm to so many, became a mighty rushing wind, which shook every soul. After the usual addresses from us, Capt. Wills spoke to the seamen, in a very earnest and feeling manner." The first Sabbath in Oct. was a precious day; and Monday was kept as a day of thanksgiving. "A whole ship's company with streaming eyes, were collected to thank God for a general *revival of religion at sea*. Such a spectacle must have rejoiced angels; oh, how would it have rejoiced our Christian friends in America."

The conscience was principally addressed, in the progress of the work;—convictions of sin were deep and afflicting;—*grief* for sin, rather than *terror* on account of it, was a prominent trait;—almost all were seriously impressed separately from the rest, and without knowing of each other's impressions. The change of character is very striking. The lion is turned into a lamb, and the leopard into a kid.

The missionaries exerted themselves to discourage false hopes, and to promote thorough self-examination. They are aware of the dangers which beset new converts. But there was no one on board, of whom they would not be unwilling to say, "by and by that man will be offended."

Let all friends of the Redeemer give thanks for this glorious display of his grace and power.

MISSIONARY HERALD.

No. 3.

MARCH, 1820.

VOL. XVI.

JOURNAL OF THE MISSION AT BRAINERD.

(Continued from p. 87.)

November 9, 1819. Having heard, that the brethren destined for this station and for the Arkansaw were near, brother Washburn and Milo Hoyt went out this morning to meet them.

10. Brother Conger arrived about 3 o'clock in the light waggon, and told us we might expect the rest of the company next morning. At evening, after dark, one of the double waggons arrived with brother Conger's family. They left the other waggons on the opposite side of the Tennessee, expecting they would all be got over the river before dark, and come in to breakfast with us in the morning. It is a time of great rejoicing at Brainerd. We feel that the Lord has heard our prayers for help, and it is now our duty to render praise.

11. The remainder of our brethren and sisters, with their children, arrived this morning in health. Their journey has been on the whole, prosperous, and attended with few disasters. Two horses died suddenly on the road, but were immediately replaced by fresh ones. Sister Vail was for a time sick, and unable to travel; but it was thought not best to detain the whole company on her account. Brother Vail and their two little ones, remained with her, and kept the light waggon, by means of which, he was able to overtake the company after her recovery; so that the general progress was not in the least hindered on that account. The whole journey, from New Jersey to Brainerd, was performed in six weeks.

O that we could be sufficiently thankful to our gracious Savior, for the abundant mercies which we have experienced, and the sweet consolations now afforded us.

Meeting for business. *Resolved*, that when any brother goes out to take charge of a local school, he take with him, from the original establishment, such articles as he shall think necessary, with the consent of the brethren in regular meeting; and that a list of all these articles, with their supposed value, be left at the original establishment.

As our expected help has arrived, therefore, *Resolved*, that we consider brother Butrick as released from the temporal concerns of this mission, to return to the study of the Cherokee language.

12. Brother Hicks writes, that the late council forbade their own people to employ white men to till their land, or oversee their farms; but that missionaries may employ what help they need. The chiefs and council were well pleased, that mechanics were coming to our assistance at Brainerd.

22. Brother and sister Hall with their household goods, left us for their station at Tallony. Brother Vail went with them to drive the waggon that carried most of their goods,—George W. Halsey, brother Conger's apprentice, to assist on the buildings a few weeks, and sister Anna to assist sister Hall, until a girl can be hired. May a divine blessing attend them, and ever rest upon their labors.

A box, containing 100 Bibles and 100 New Testaments, forwarded to us for gratuitous distribution, from the Philadelphia Bible Society, by Robert Ralston, Esq. last May, reached us in safety. A part of these have been much needed here several months, and we trust the remainder will ere long be distributed to those who will be able to read them. These volumes are therefore a very seasonable and precious treasure. They have been transported without injury. With these we received a large box from the Brainerd Society of Females, Philadelphia, and a small one from Windsor and Deposit, N. Y. of clothing, &c. in

good order. O what are we, that our God should incline his children to make us their almoners in a matter of such disinterested liberality? May his grace direct us to dispose of these charities as shall be most for his glory. And may a divine reward be granted to the benevolent givers, an hundred fold in this life, and in the world to come, the unspeakable satisfaction of mingling souls with many, whose salvation they have furthered,

Nov. 25. Brother Conger has been confined with a slight fever for 5 days. We hope he is now, through the mercy of God, in a state of convalescence.

Last week we were busily employed in preparing for the departure of brother and sister Hall. This week we are reminded, that brothers and sisters Finney and Washburn, expect to leave us early next week. We meet—by the grace of God our hearts are united—the command of Christ requires us to be separated, but we trust his love will bind us in bonds stronger than death; and after we have been supported to sustain a few days labor here on earth, that it will perfect us forever in that blessed society above, where friends never part.

27. Brother Conger becoming more unwell, it was thought best to send to Washington, Tenn. for a physician.

At a church meeting after preparatory lecture, John Arch, a full-blooded Cherokee, who came to us last January, was examined as to his experimental acquaintance with the religion of Jesus, and being judged a hopeful convert, was accepted as a candidate for baptism.

We hear from Springplace that they have lately baptised three adults, hopeful converts of our red brethren, and that they have hopes for one or two more.

Sab. 28. Another precious season was granted of renewing our covenant at the table of our Lord. In respect to numbers of us, it was the first, and probably will be the last, season of communing together in this sacred ordinance. Brothers Finney and Washburn officiated, and it was, we trust, a refreshing season to us all.

29. Meeting for business. *Resolved*, that the brethren destined for the Arkansas, have liberty to take from this establishment certain articles mentioned in a bill presented to this meeting. *Resolved*, that John Arch, together with David Brown, assist brother Butrick in the intervals of school, as interpreters for writing the Cherokee language. *Resolved*, that our meetings for business be not, in ordinary cases, prolonged till after 9 o'clock.

The father of John Arch, after continuing with us a few days, appeared perfectly willing to leave him with us, and took an affectionate leave of us all, to return home about 12 days since.

30. We were this day called to the painful duty of parting with the dear company, who are, by the will of God, to penetrate the forest, and seek a place to labor far to the west. Our communion has been pleasant, and parting painful. But we have reason to bless God for the pleasant interview we have had, and for those delightful ties, which have been strengthened here, and which, we trust, will bind our hearts forever. May the good providence of God protect them, and the presence of him who dwelt in the bush be their comfort and their stay, and the Giver of every good and perfect gift, grant them the desire of their hearts, in making them the happy instruments of imparting the blessings of salvation to multitudes, who shall be their joy and crown of rejoicing in the day of the Lord Jesus. And, at the establishment now to be formed, at some unnamed place in that dark region, may they have the satisfaction of entertaining missionaries, destined to carry these glad tidings as far to the west of them, as they are now going west of us.

Dec. 3. We were again called to the pleasing duty of opening several boxes containing clothing for the children and missionaries, furnished by the charity of our sisters at the north. It appears that one box was from East Hartford, Con. one from Rindge, N. H. one from Bath, N. H. and Barnet, Ver. one from the Western Society, Worcester, Ms. and one from Greenfield, Ms. These boxes, together with a trunk from the Treasurer, containing books, slates, pencils, &c. for the schools, and some clothing for the children from the Gleaning Circle of Holliston, Ms.—were forwarded by the Treasurer from Boston, about the middle of August last, by way of Baltimore and Knoxville.

These repeated donations, coming into our hands from the friends of Jesus and his cause among the heathen, increase our responsibility, and ought to excite increasing gratitude to Him, who has promised his Son "the heathen for an

inheritance, and the uttermost parts of the earth for his possession." Our warmest thanks are also due to those our fellow helpers, who, with so much labor and care, and we trust, with many fervent prayers, have prepared and sent these things. May God grant us grace to feel and act in character.

Sab. 5. Brother Conger, though still feeble, was able to attend the public worship of God, in the little sanctuary which he has graciously afforded us in this wilderness. Brother Butrick, who went out yesterday to attend an appointment, ten miles south of us, returned this evening. Preaching at that place is once in four weeks, and brother Reece generally attends as interpreter. The attention of the people in that neighborhood is not abated. Last evening four came to the place of meeting on foot, a distance of 10 miles, five of which they walked after dark, fording one large creek. It being too dark to see any thing that was not white, one went before feeling out the path with his feet, and the others followed in succession, by each observing the blanket of his conductor.

Brother C. is absent to preach at brother Hicks's. It is our intention to have but one appointment abroad on each Sabbath, but in consequence of one appointment being postponed to attend the sacrament here, we had two this day.

7. Brother Conger rode out about four miles, and returned without any apparent injury from fatigue. He hopes soon to be able to set out for Augusta, after the machinery, tools, &c.

Mr. Andrew Ross, who, in connexion with his brother, Mr. John Ross, has lately established a store at fort Armstrong, about 60 miles from Brainerd, says, the people there are very desirous of having a school in that neighborhood. He thinks 30 scholars might be collected, who would board at home, or in the neighborhood at their parents' expense. We have had repeated applications for a school in that place.

10. Rev. Messrs. Donald and Anderson of the Visiting Committee, and the Rev. Mr. Eagleton of Kingston, East-Tenn., came this evening for the purpose of visiting the school, and examining the state and management of the general concerns of the mission. Others of the Committee had contemplated coming, but were prevented by sickness and other causes. We can hardly expect a general attendance of the Committee, at any one time, as all, except one, live more than 100 miles distant.

11. The three visiting brethren attended the boys' school in the forenoon. In the afternoon, Mr. Donald preached a preparatory lecture.

Sabbath, 12. This we trust was a precious season to us all. Mr. Anderson preached the sermon before communion. The Osage boy, whom we call John Osage Ross, was offered in baptism, as the adopted son of father Hoyt, and was baptised by Mr. Donald. After which the sacrament of the Lord's supper was administered to red, black and white, the professed followers of Him, who by the grace of God, tasted death for every man. Mr. Eagleton preached in the evening.

13. The visiting Committee confined their attention to the girls' school during the forenoon exercises. In the afternoon both schools were brought together. In the evening the children were assembled as usual for catechising, singing, &c.—the Committee still attending their exercises. The behavior of the children was satisfactory to us, and we believe to the Committee. We have only to regret, that numbers of them were absent, having been taken away in consequence of the alarm of their parents on the appearance of sickness, and having not yet returned. Only 67, besides the children of the missionaries, were present.

Meeting for business; the visiting Committee present by request. Brother Butrick presented in manuscript a Cherokee spelling book. The opinion of the Committee being asked, they decided, that it was best to have it printed. Whereupon, *Resolved*, that measures be taken immediately to have the spelling book printed. *Resolved*, that brother B. go to Knoxville to superintend the printing of this book, and have leave to take with him David Brown. *Resolved*, that 600 copies of the book be printed.

Mr. Eagleton having expressed a desire to take John Arch into his family, and give him the benefit of his private instruction, and of the Academy which is near his door, and John being willing to go, at the same time referring it entirely to our judgment, saying, he looked on the missionaries here as his fathers, and would follow our direction,—it was thought best for John to go with Mr. Eagleton for the present.

14. The Committee took an affectionate leave of us early this morning. Mr. Eagleton took John with him. Brother Butrick also left us in their company for Knoxville, taking with him David Brown. This visit has been very agreeable to us, and we think will be productive of much good to the school.

Resolved, that we purchase 4,000 lb. of pork, and 1,000 bushels of corn in addition to what we have already engaged. Also, that we purchase 500 bushels of oats, if they can be obtained on reasonable terms.

16. Brother Conger took his departure for Augusta, expecting the teams to follow him next week. It was his intention at first, to have had the teams set out when he did, thinking, that by travelling faster than they, he could gain time to do the business in Augusta before their arrival. But in consequence of his feeble health at this time, he expects to be not able to travel faster than the empty teams. Brother Reece gave us 21 bushels of corn, for the benefit of the institution. It is supposed, he has raised this year with his own hands 200 bushels more than will be wanted in his numerous family.

27. Meeting for business. *Resolved*, that we proceed immediately to erect a ware-house on the bank of the Tennessee, 24 feet by 20, having a crib for corn 6 feet wide on each side, leaving a space of 8 feet between them.

28. Brother Vail went out with three men to cut a road to the Tennessee, and put up a ware house.

29. Our teams arrived with machinery, tools, &c. from Augusta. They brought two valuable boxes of clothing; one from Morristown, N. Jersey; and one from Durham, Greene Co. N. Y. These clothes are well adapted for service and convenience in a warm country, and we can never be thankful enough for the abundant supply, which our dear sisters, by the will of God, have sent us from time to time, since the wants of these children were made known to them. We receive it as a pledge of their ardent desire to advance the Redeemer's kingdom among the natives of our land, and of their faithful co-operation in this work, so long as the Savior shall graciously permit us to be engaged in it.

We think it would have been well, if we had anticipated this cold winter, and asked in due time for some blankets, and perhaps, (if it would not have been too expensive,) for some warm clothing for the children. We believe few, if any, of our dear sisters at the north, imagine that the winters here call for the same kind of clothing that they do there; but we, who have experienced both climates perceive but little difference. The cold here is not indeed, so intense; but the weather being more variable, the same degree of cold is more sensibly felt here than there. We are this day shrouded in our cloaks when we go out, and shivering over the fire when we come in, expecting a storm of snow.

30. A very considerable snow fell last night, and is to-day driven from the trees by the wind, which is cold and piercing. The cattle run up to us from the woods, lowing for their fodder; and the men, who went out to build the ware-house, have returned, leaving their work for milder weather.

31. A very cold day. Though clear, the snow does not melt on the south roofs of buildings.

January 1, 1820. The cold has in some degree abated. The snow melts a little on the south side of buildings, but it has wasted but little, even on the roofs, though the day is perfectly clear.

3. The nights are still very cold, but the days are a little warmer, and the snow is becoming thin in places in the open land. Brother Vail, with the three hired men, returned to their work in building the ware-house.

4. We have corn sufficient only for two or three days; have been expecting our supply according to contract, before the end of last month. We now learn, that the Tennessee is too low for the heavy corn boats to run, and have concluded to send out to-morrow, and endeavor to purchase a few bushels at some place on the Tennessee, from whence it can be brought in a light canoe or boat.

5. Milo Hoyt went out after corn, with instructions to proceed till he can get it.

7. Brother Vail and the men, returned from their work on the ware house. They have put up the body of the building, made the shingles, and covered it. The door, floor, and cribs, are left for the arrival of the corn boat, from which we expect to get boards for this part of the work. Only about 20 days' work, with the addition of a little help in raising, have been spent on this building. Four or five days' labor have cut the road to it, and we now expect to get our corn from the Tennessee much cheaper, and with less waste, than heretofore.

The place where we have built this house, is thought to be about six miles, following the course of the river, above Mr. Ross's ware-house, and about the same distance from the mission-house; being, as is supposed, the nearest point at which we can strike the Tennessee from Brainerd. This way to the Tennessee, which runs in a narrow valley between high and rough hills, was not discovered by us until of late. We have hitherto supposed there was no alternative, but to bring our supplies, that came from the Tennessee, up the Chickamaugah, or over the high ridge, which, from its height and steepness towards the river, may be called a mountain; but in this new way through the valley, we find a convenient, and comparatively easy road.

8. We hear nothing from Milo, or any corn coming to us, and were this morning about to send out to see if we could buy or borrow among our neighbors. Just as a horse was brought up for this purpose, a man came from one of our neighbors' for the sole purpose of telling us, he would lend us corn, if ours did not arrive in season.

9. Milo returned. On his way out, he engaged a man to bring us a temporary supply of corn, which he expects will be at the new ware-house to-morrow. He went to the contractor, who told him, that the water was rising, and he expected to be able to start the corn boats the 9th, which is this day.

ARD HOYT, JOHN VAIL, WILLIAM CHAMBERLAIN.
(To be continued.)

MISSIONARY HARDSHIPS.

[The following passages are extracted from a letter, written by the wife of one of the missionaries to the Indians, soon after her arrival at the place of her future residence. While the friends of missions peruse accounts of the privations and self-denial of missionaries, can they refuse to contribute liberally for the support of the cause? What can be more evident, than that if it is the duty of Mr. Kingsbury, Mr. Newell, Mr. Meigs, Mr. Parsons, Mr. Bingham, (we select these names without any disparagement to their brethren,) to go into different and untried climates, relinquish many comforts, encounter many hardships, and expose their lives, for the sake of Christ and the souls of the heathen, it is the duty of Christians at home to support them in all their benevolent enterprises, even at the expense of great sacrifices?]

"We left Jefferson county, 25 miles from Natchez, on the 20th of January, to travel about 200 miles on horseback. I had never been in the habit of travelling in this way, and feared I should not be able to bear the fatigue of it; but I found the promise verified, that our strength should be equal to our day.

"It is impossible to travel through the wilderness the route that we came, (which, by the by, is not the best,) in a carriage of any kind. In many places, for a mile together, the cane grows almost as thick as grass, and between 20 and 30 feet high, with only an Indian foot path through it. The creeks [small rivers] are very numerous in this country, and many of them very bad to pass. The banks are almost perpendicular, and the water in some of them so deep as to wet our feet when on our horses. Had it not been uncommonly dry for the season, we could not have crossed some of them without swimming our horses. Indeed, if we had been one week later, it would have been next to impossible to reach this place.

"To a female, who had never journeyed out of Massachusetts, it would be very trying, both as to her patience and courage, to travel in this country. We were four nights in the woods, exposed to the wind and rain the last of January, with nothing but our blankets to lie on, and to shelter us from the evening air; and our provisions were rather scanty. But stop, my dear Mary, before you say our trials were great, till you hear of our mercies; for, I can assure you, our trials were so surrounded with mercies, that we could scarcely discover them. I believe now they were only blessings in disguise. Although it was the last of January, the weather was very warm, even for this country; the thermometer being at 70 or 72 frequently. We saw the strawberries in blossom. The evenings were rather chilly. We carried a tinder-box—would strike a fire beside a log, for the double purpose of keeping off the wild beasts, and keeping ourselves warm. There were four of us in number; my husband and myself, sister C. and the guide. While my husband and the guide were making our tent, by

putting up sticks, and spreading our blankets over them, and laying others on the ground, I would make tea. This I would do by filling a small tin vessel at the creek, boiling the water, and putting in the tea. This with some cold meat or cake, that our friends at the settlements furnished us with, made a fine supper. We would unite in singing a hymn, and in prayers, and then lay our feet to the fire; and, although the wolves were howling around us, we slept sweetly. I cannot say, that at first I was not afraid; but, after getting a little used to it, I did not feel disturbed. One night it rained from 12 o'clock till day light. We got some wet, but did not take any cold. We passed a few Indian huts; but they were not more comfortable than our tent. We did not undress for six nights. My horse stumbled and threw me twice; but did not hurt me in the least: and although I walked several miles in a day, I never had better health."

VISIT TO THE SOCIETY ISLANDS.

Our readers are aware of the astonishing and delightful change, which has taken place in those islands of the Southern Pacific, where Christian missions have been supported for the last twenty years. This change, more marvellous than almost any other, which has occurred since the day of Pentecost, is now an admitted fact, *known and read of all men*. Letters from the missionaries have described it fully, and with particularity; and their description has been most amply confirmed, by the numerous captains and crews, who have touched at the islands.

We have supposed it would gratify our readers to peruse the following account of a visit to Tahiti, (or, as it is commonly written, Otaheite,) given by Mr. Charles Bowers, of this town, in a letter to his parents. The letter recently came to hand; and we were kindly permitted to take a copy. As the eye passes over these paragraphs, will not the heart of the Christian earnestly desire, that the Sandwich Islands may experience a similar transformation. How joyful would it be, to behold the whole population of Owhyhee employed in erecting churches, in founding schools, in reading the Scriptures published in their own island, and in their native language;—to witness their strict observance of the Christian Sabbath, and admit the cheering evidence, that the great business of their lives is a preparation for heaven.

"DEAR MOTHER,

"I do not think of any thing to write you at present, which will be more pleasing, than a short account of my very pleasant visit to Tahiti.

"On the 31st of Oct. 1818, we left the Marquesas, and in six days came to anchor in Matavai bay, in the Island of Tahiti; running a distance of 850 miles, and laying to three nights of the time.

"Just before coming to, one of the missionaries, whose name is Wilson, came on board in a canoe. He was one of the first who came out from England in the Duff; is a man of respectable appearance, about the age of 45 or 50. I went below with him; during our conversation he informed us, that about two months before, he had the misfortune to lose his wife, leaving four young children to his care. He is the only missionary on this part of the Island. After dinner he took leave, saying, that he had to catechise the children at 3 o'clock, and invited the Captain and myself to come on shore, and pay him a visit. By this time, the ship was surrounded with canoes, and the decks were full of these friendly people, and their merchandize, consisting of apples, oranges, bread-fruit, cocoa, &c. and we began a brisk trade for these articles.

"The afternoon being very pleasant, the Captain and myself went on shore according to promise, and in our walk to Mr. Wilson's, accompanied by a troop of natives, we had a view of this delightful island, which is now under a state of excellent cultivation. We did not find it necessary here, as on former occasions, to carry a brace of pistols in our pockets to defend our lives. Instead of implements of war, the natives carried books in their hands; and in the houses we could see them industriously employed about their domestic concerns.

"Before we came in sight of Mr. Wilson's church, we heard them singing a hymn in their own language. When arrived at the door of the church, where Mr. W. had been catechising the children, we found the good man engaged in prayer, and the room full of natives and their children, on their knees, giving the most devout attention. To me it was a strange and an affecting sight.

"Immediately after the prayer, we went with Mr. Wilson to his house, where we found every thing convenient and comfortable. We saw three fine little

children. After tea, he took a walk with us, and we visited some of the native families, and found them as different as possible from any other natives we have seen before or since, during our voyage. They are perfectly civilized, their land well stocked with hogs,—fowls, &c. and their gardens filled with fruit and vegetables. After waiting on us down to the beach, Mr. Wilson took leave of us. Being highly pleased with our visit, we returned on board the ship, where we arrived at dark.

"The next day I was on shore again, and visited Mr. Wilson. The object now was, to get information from the missionaries respecting the probability of our procuring a cargo.* Mr. W. referred us to Mr. Crook, who resided on another part of the island, called the district of Papara, about eight miles distant, where we proposed to pay him a visit. The next day being their Sabbath, we concluded to go on Monday, which was our Sunday; they reckoning time eastward from Greenwich, and we reckoning westward.

"The next day not a canoe was to be seen, and, as Mr. W. informed us would be the case, not a native came near us the whole day. About 12 o'clock the Captain and myself went on shore in the jolly boat, with four boys, round a bluff point, whence Capt. Wallis was fired at by the natives in 1776,† and where we saw the cocoa nut trees which Capt. Cook and Mr. Banks planted for experiment. We walked up the beach to a small village, and found the people just returning from their forenoon service, (preached by one of the native ministers,) with their satchels containing their psalm books and Testaments. We visited several houses, and were every where treated with the greatest politeness, they giving us the best of their fare, and saying, in excuse for placing it before us cold, that they always cooked on Saturday, so as to have all the time of Sunday to serve the Lord. I returned to the ship to dinner, more and more pleased with this people and their happy island.

"In the afternoon I went on shore with two of our officers, and attended divine service at Mr. Wilson's chapel. The house was full, and as many people were on the outside as within,—all dressed in the best taffas, and paying the closest attention. Mr. Wilson, after praying and singing, preached a sermon in the Tahitian language, of which we understood very little. After service, we all supped with Mr. W. and the officers returned on board well pleased with their visit, and saying, I had not exaggerated any thing in my description.

"The next morning I went on shore for Mr. Wilson and his two little boys, who were to accompany us, and took them on board. Shortly after the pinnace was manned, and we all set out. The weather being quite calm, we could not make sail, and therefore were obliged to pull at the oars all the way. We arrived about 12 o'clock at a fine landing place, near the house of Mr. Bourne, a young man who had been on the island about a year, and does the printing business in the native tongue. He, with his wife, came down to welcome us on shore, and took us to his house, where we found every thing remarkably clean and neat. While Mr. Wilson went over to Mr. Crook's house, Mr. Bourne took us out to see his printing press, garden, &c. Besides other vegetables, he had growing cotton, sugar cane, tobacco, &c.

"Shortly after, Mr. Crook came in, to whom we were introduced. He is a remarkably active and pleasant man, apparently about 40 years of age. Had a long and interesting conversation with him, but he could give us no satisfactory information with respect to the probability of our obtaining a cargo any where. After Mr. Wilson's return, we all dined with Mrs. Bourne, who gave us an excellent dinner of fowls and pudding, and had every thing so much like home, that I was really happy.

"After a hearty dinner, we all walked to Mr. Crook's house, about one fourth of a mile, on entering which any one might have seen my eyes glisten. Here was Mrs. Crook, a large and healthy looking woman, at the head of a long table, at which were twelve fine rosy cheeked children, all under fifteen, and all her own, except one, who was Mr. Wilson's. They all appeared so healthy and so happy, that it was truly a delightful spectacle.

"After being introduced to Mrs. Crook, we took a long and very pleasant walk in the village, visiting the people in their houses, it being part of our object to

* Of sandal wood.

† We think this date must be incorrect, as Capt Wallis visited the islands in 1767.

obtain some bread-fruit. When the Captain mentioned this, Mr. C. spoke to one man in private; and on our return to his house after our walk, we found about 30 men laden with bread-fruit, bananas, and tarra, enough to load the boat, for which Mr. Crook said they would receive nothing. It being now about 3 in the afternoon, we took leave of Mrs. Crook and her family, and returned to Mrs. Bourne's, where we remained a short time.

"Having the day before sent a man off with the Bible and a note to the king, as I mentioned in a former letter, I requested Mr. Bourne, if he received a note of acknowledgement from the king, to enclose it in a letter to my father, with a translation, and, if he felt disposed, to give you a short account of the state of the island, which he promised to do with pleasure; but I think you may never receive it: as letters go so indirectly to America, it will be very likely to miscarry. About five, we took leave of Mr. and Mrs. Bourne, and Mr. Crook, and set out on our return.

"Mr. Wilson had previously told us of a large house of worship, which was building on our way to the ship, on a spot where formerly stood their principal *Morai*, or place for human sacrifices. Thinking it would be worth while to see it, concluded to stop. After getting on shore, we proceeded to one of the king's houses, and partook of some cocoa nuts, and thence went to see this famous building, which the king was determined should exceed every house on this, or any other island in the neighborhood. Mr. W. told us, the king was endeavoring to imitate the building of Solomon's temple.

"We found it situated in a very advantageous place for every purpose, on a fine level piece of ground, which had been cleared for the purpose, and surrounded with cocoa-nut and banana trees. It was extremely large, exceeding any house on any of the islands at which we have been, and much superior in workmanship. After remaining a short time, we again embarked and returned to the ship, from whence Mr. Wilson went on shore with his two little boys, who were highly pleased with our excursion.

"The next day we finished our purchase of hogs, fowls, fruit, &c. and completed filling our casks with water. Had Mr. W., his two little boys, two chiefs, and the wife of a chief, to dine with us this day. Towards evening I went ashore, and with Mr. W., paid a visit to one of the chief ladies, who entertained us kindly.

"The next morning early, we set sail with a light wind, and stood over for the island of Eimeo, which is the principal place of the missionaries' residence. About noon we arrived off the island, and the Captain and myself went on shore. We were met by the *Captain of the missionary brig*, which was built on the island. We visited a number of the missionary and other ladies here, by whom we were received with every mark of attention, and, after a very pleasant afternoon, returned on board, and departed from these happy islands. Most gladly would I have tarried longer among them, but our business was completed, and we bade them adieu."

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

[When the Ladies' Society of Boston and the vicinity for the promotion of Christianity among the Jews, made their last remittance to the London Society, they requested that Hebrew Testaments might be furnished to the missionaries, then about to sail for Palestine, under the direction of the A. B. C. F. M. The kind manner, in which this request was accepted, is apparent from the following resolve, and the letter which inclosed it.]

"At a meeting of the General Committee, held 23d November, 1819.

No. 10, Wardrobe place, Doctors' Commons.

"*Resolved*, that the Rev. C. S. Hawtrey be requested to write to Mrs. H. Adams, thanking her for the liberal donations she has remitted, and informing her, that this Committee will most cheerfully commit to the care of the missionaries sent out by the American Society, a supply of Hebrew Testaments and Tracts: they will inclose some in the case they intend sending to Boston by the first conveyance, and will also send a large supply to the missionaries in the Mediterranean, if she will be pleased to forward their proper address.

Extracted from the minutes of the Society."

No. 10, Wardrobe Place, London, Nov. 27, 1819.

"MRS. H. ADAMS,—My Dear Madam,

"In conformity with the foregoing resolution of the Committee, I beg to acknowledge the receipt of your kind letter, and to thank you in their name for the donation which it contained. It has given us great pleasure to hear, that the state of the Jews has begun to excite the attention and call forth the exertions of your excellent Missionary Society; and we shall most readily forward such of our publications, as are likely to be useful to the ministers sent out to Palestine, as soon as we get from you a direction for the purpose.

"We have been convinced for some time past, and the united testimony of our friends from all parts tends to confirm the conviction, that we should send forth pious Gentile Missionaries to the Jews, in preference to Jewish converts. Dr. Pinkerton, Mr. Way, and many other persons of experience on the subject, have strongly recommended this proceeding, and we shall adopt it as often as opportunity occurs. In the mean time, we would not exclude Jewish missionaries, where we have good ground for believing them sincere converts, but we would send them out two and two, after the manner of our Lord; and perhaps the most effectual mission might be a Jew and a Gentile together.

"I am happy to tell you, that we are going on, under God's blessing, well. We have finished our boys' school, and hope in the course of another year, the girls' school, which is begun, will also be ready for their reception. The plan of giving temporal relief to Jews has been altogether abandoned, from a long experience of its evil effects; and we confine our labors to the spiritual objects of our Society. We have two young converted Jews now studying with a view of going forth to their brethren, of whose piety we hope well, and of whose talents there is no question. One of them is very desirous of being sent to the East, and being master of eleven languages, and of most of the oriental ones, he is well adapted for the purpose.

"I am happy to tell you, that your work has been much read and approved by the friends of the cause in England. Your excellent friend, Mrs. More, was well, when I last heard of her. She has lately lost her last surviving sister, which has been a considerable trial to her.

"We shall forward a box of Hebrew Testaments and Tracts by the first conveyance, and shall be glad to hear you receive them safe.

"Believe me, my dear Madam, with earnest prayers for your happiness,

Yours, very truly, C. S. HAWTREY.

DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,
in February, 1820.

| | | |
|--|---------|--------|
| Acton, Ms. Fem. Mite Society, by the Rev. Warren Fay, | \$13 90 | Total. |
| Individuals, by Mr. C. Byington, for spreading the Gospel among the American Indians: viz. | | |
| Mrs. S. Tuttle, \$5; Mr. Hunt \$1; Miss Leighton, \$2, | \$8 00 | |
| A friend to missions \$7; two ladies 76 cents, | 7 76 | |
| Mrs. Hayward, \$1; Mrs. Tuttle, \$1; three children of Mr. — family, 49 cents; | 2 49 | |
| Mrs. Hunt, \$3; Mrs. S. Hayward, \$1, | 4 00 | |
| Charity box kept at — Hayward's, Esq. where the monthly concert is held, | 2 90 | |
| Contribution after a tea party, | 14 00 | 39 15 |
| Acworth, N. H. Three individuals for the school fund, | 1 00 | |
| Albany, Me. A friend of missions, for the support of missions on this continent, by Mr. Asa Cummings, | 7 00 | |
| Ashfield, Ms. A friend, for Indian missions, | 5 00 | |
| A friend, for Foreign missions, | 1 50 | |
| For. Miss. Soc. of males, by Mr. Jared Bemont, | 12 88 | |
| For. Miss. Soc. of females, for a child to be named NEHEMIAH PORTER, out of respect to their pastor, by Jerusha Bartlett, Treas. | 10 62 | 34 62 |
| Baltimore, Fem. Juv. Society, by Martha Patterson, | 2 00 | |
| Barnet, Ver. Monthly concert, by Mr. Fairbanks, | 5 00 | |
| Barre, Ver. Monthly concert, by the Rev. C. Wright, | 8 59 | |
| Bath, Me. and vicinity. For. Miss. Soc. by Jonathan Hyde, Esq. Treas. | 100 00 | 867 01 |

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| <i>Bedford, Ms.</i> Contribution in the Rev. Mr. Stearns's society, for the Am. Indians, by Mr. C. Byington, | 30 72 | Total. | |
| <i>Berlin, Ver.</i> Monthly concert, by the Rev. C. Wright, | 6 00 | | 7 56 |
| <i>Bethesda, Geo. (Jackson Co.)</i> Fem. Mite Soc. for the mission at Brainerd, by the Rev. Dr. Brown, | 24 00 | | |
| <i>Beverly, Ms.</i> Juv. Mite Soc. composed of chil. in Miss Chapman's school, | 4 00 | | |
| <i>Boston,</i> United monthly concert of Old South and Park Street Churches, for the Palestine mission, | 23 93 | 894 26 | |
| Sabbath school for females in Mason Street, contributed by the children, teachers, and others, by Mr. John A. Vinton, | 10 00 | | |
| Charity box of Mr. J. Gulliver, for ed. hea. Indian children, | 2 40 | | |
| <i>Boxborough, Ms.</i> Collection in the Rev. Mr. Willard's society, for the American Indians, by Mr. C. Byington, | 14 00 | | |
| A young lady in do. | 50—14 50 | | |
| <i>Bridport, Ver.</i> Accompanying a box of clothing, by Emma Rice, | 1 38 | | |
| <i>Carlisle, Ms.</i> Contribution in the Rev. Mr. Litchfield's society, for the Am. Indians, by Mr. C. Byington, | 11 80 | | |
| Mr. Isaac Wilkins, | 2 00 | | |
| <i>Carlisle, N. Y.</i> Fem. Miss. Soc. by the Rev. J. N. Austin, | 16 00 | 92 00 | |
| <i>Charleston, S. C.</i> Juven. Hea. School Soc. composed of children belonging to Sabbath school No. 1, for the support of the Changane school, by H. C. M. Leod, Superintendant, | 41 81 | 101 81 | |
| <i>Charlestown, Ms.</i> Contributed in the Rev. Mr. Fay's society, | 15 67 | | |
| Charity box kept by Miss Edes, at Rev. Dr. Morse's, | 1 25 | | |
| Children of Dr. Kidder, | 1 60—18 52 | | |
| <i>Chelsea, Ver.</i> For Miss. Society, by Ivory Douglas, Treas. | 25 82 | 57 64 | |
| <i>Choctaw Nation.</i> Capt. David Folsom, by the Rev. C. Wasburn, | 24 00 | | |
| <i>Colrain, Ms.</i> Mrs. Rebecca Adams, by Mrs. M. S. Wood, | 1 00 | | |
| <i>Concord, Ms.</i> A contribution in the Rev. Dr. Ripley's society, for the Am. Indians, by Mr. C. Byington, | 32 08 | | |
| Dea. J. White, \$2; Mrs. Jones, \$3; a lady, \$1, | 6 00 | | |
| Miss Warren, | 5 00—41 08 | | |
| <i>Cornwall, Ver.</i> Charitable Soc. for ed. hea. chil. remitted by Pres. Bates, | 23 33 | 43 33 | |
| Society of children, | 4 67 | | |
| <i>Dedham, Ms. (S. parish.)</i> Mrs. Abigail Dean, by the Rev. W. Cogswell, | 1 50 | | |
| <i>Durham, N. Y.</i> Fem. Cent Soc. by Mrs. Hart, Treasurer, | 26 16 | 360 67 | |
| <i>East Guilford, Con.</i> Avails of the industry of several children under the superintendence of young ladies, for the school at Brainerd, by the Rev. John Elliot, | 5 00 | | |
| <i>East Sudbury, Ms.</i> A contribution in the Rev. Mr. Wright's society, for Am. Indians, by Mr. C. Byington, | 20 33 | | |
| <i>Fairfax, Ver.</i> Fem. Assoc. for ed. hea. chil. by H. Janes, Esq. | 8 00 | 27 44 | |
| <i>Grafton County, N. H.</i> Char. Soc. by J. B. Wheeler, Esq. Treas. for missions, \$40; for ed. hea. chil. \$22, | 62 00 | 102 00 | |
| <i>Guilford, N. Y. (Chenango Co.)</i> The church and congregation, remitted by Col. Lineklaen, | 14 00 | | |
| <i>Halifax, Ver.</i> Fem. Char. Soc. by Meliscent S. Wood, Treas. | 27 69 | 152 69 | |
| Rebecca Swain's school, | 33 | | |
| Lucy R. Swain's school, | 20—28 22 | | |
| <i>Hartford, Ohio.</i> Fem. Char. Soc. by the Rev. Harvey Coe, | 6 75 | 19 25 | |
| <i>Hatfield, Ms.</i> From a friend, | 30 | | |
| <i>Hawley, Ms.</i> Fem. Char. Soc. by Polly Grout, Treas. | 12 16 | 43 37 | |
| <i>Holden, Ms.</i> Children at school, for the purchase of Tracts, to be distributed by Mr. Fisk at Elliot, by A. Davis, | 3 00 | | |
| <i>Hopkinton, Ms.</i> A lady by the Rev. R. C. Hatch, for the Cherokee mission, | 50 | | |
| <i>Jaffrey, N. H.</i> Assoc. for educ. hea. chil. by Dea. Abel Spaulding, Treas. | 4 00 | 19 75 | |
| <i>Kinsman, Ohio.</i> Small children in a school, for the school fund, | 3 66 | | |
| From a friend of missions, | 59—4 25 | | |
| <i>Lincoln, Ms.</i> From the Rev. Dr. Stearns's society, by Mr. C. Byington, for the American Indians, | 24 76 | | |
| <i>Litchfield County, Con.</i> For. Miss. Soc. by the Hon. Benjamin Tallmadge, Treasurer, | 500 00 | 7,720 14 | |
| <i>Littleton, Ms.</i> From the Rev. Mr. Foster's society, for the Am. Indians, by Mr. C. Byington, | 13 23 | | |
| <i>Longmeadow, Ms.</i> Young Men's western mission Soc. for Amer. Indians, by N. Cooley, Treasurer, | 20 00 | 37 00 | |
| Fem. Benev. Soc. by Eunice Cooley, Treas. | 62 00 | | |
| <i>Marshfield and Plainfield, Ver.</i> Monthly concert, by the Rev. C. Wright, | 3 39 | 8 34 | |
| <i>Minot, Me.</i> Children belonging to a Sabbath school, by Irene Freeman, Treas. for the For. Mission school, | 1 64 | | |
| Mrs. Elizabeth Scott, for do. | 1 00 | | |
| A friend to the For. Mission school, | 36 | | |

Donations to the Am. Board of Com. for For. Miss.

131

| | | Total. |
|---|------------|--------|
| William Ladd, Esq. for a child in Ceylon named WILLIAM TAPPAN LADD, | | |
| 2d payment, | 12 00 | |
| Nelson, N. Y. A charity box, by the Rev. Gad Newell, | 2 56 | |
| Newark, N. Jer. Sabbath School Teachers, for JAMES RICHARDS, and | | |
| SUSANNA ANTHONY, by A. Woodruff, Esq. | 25 00 | 50 00 |
| Newburyport, Ms. Part of a legacy, left by Archibald Sinclair, a sailor, | | |
| paid by Joseph S. Pike, Executor, | 175 00 | |
| The Fem. Benf. Society, for SAMUEL SPRING, in the school at Brainerd, | | |
| 2d payment, by Susan Howard, Treasurer, | 30 00 | 101 83 |
| The following individuals, by Mr. C. Byington: viz. | | |
| Mr. Joseph S. Pike, | \$10 00 | |
| Miss S. Rand, for the Jerusalem mission, | 5 00 | |
| Miss H. Brown, \$1; Mr. Alfred Pike, \$3, | 4 00 | |
| Friend to missions, \$10; Mrs. E. Woodbury, \$2, | 12 00 | |
| Mrs. S. Newman, \$2; Miss P. Harrod, \$1, | 3 00 | |
| The Misses Hodges, \$3; Mrs. A. Thompson, \$1, | 4 00 | |
| Mr. B. Perkins, \$2; a friend to missions, \$2, | 4 00 | |
| Mrs. Thompson, \$1; sundry individuals, \$3 81, | 4 81—46 81 | |
| Newport, N. H. Ladies' Association, by Jane M. Allister, | 12 50 | 27 10 |
| Norfolk, Vir. Mr. Travis Tucker, by W. Maxwell, Esq. for the school | | |
| at Brainerd, | \$5 00 | |
| A lady, a friend of missions, | 10 00 | |
| A gentleman, do. do. | 5 00—20 00 | |
| Orwell, Ver. Fem. Cent Soc. by Dr. W. G. Hooker, | 23 68 | 149 08 |
| Pelham, N. H. Mr. Seth Cutter, for the mission to Jerusalem, | 50 | |
| Collec. in charity box, for Choctaw Indians, | 94 | |
| Collected in Sabbath schools, the rewards received by pupils, | 3 06—4 50 | |
| Princeton, N. Jer. Clericus and his little son, | 15 00 | |
| Richmond, Ms. The congregational church, by the Rev. E. W. Dwight, | 40 00 | |
| Small collect. for heathen children, | 25 | |
| Rochester, N. Y. Elisha Ely, for a child to be ed. in Ceylon, and named | | |
| SAMUEL DAVIES, by the Rev. Dr. Lyman, | 12 00 | |
| Rowley, Ms. (W. par.) Gent. Assoc. for ed: hea. chil. by Mr. John Platts, | 8 50 | 40 00 |
| Ladies' Assoc. (W. parish.) by Sarah Palmer, | 9 50 | 40 21 |
| Fem Cent Society, by Lois Cogswell, Treasurer, | 17 87 | 164 21 |
| Royalton, Ver. Hea. school Soc. for MARTIN TULLAR, 3d payment, | 30 00 | 90 00 |
| Sacket's Harbor, N. Y. From an aged widow, for the Palestine mission, | 100 00 | |
| St. Albans, Ver. Mr. Noah B. Wells, for support of schools in the | | |
| East, | \$20 00 | |
| — for the Palestine mission, | 5 00 | |
| Mr. Henry Wells, | 5 00—30 00 | |
| Salem, Ms. Juven. Benev. Soc. for THOMAS SPENCER, 3d payment, by | | |
| Amelia P. Curtis, Secretary, | 12 00 | 36 00 |
| A charity box kept in Miss Curtis's Academy, for the Cherokee mission, | 3 00 | |
| Juven. Beneficent Soc. for the child named J. B. LAWRENCE, 2d payment | | |
| by the Rev. Dr. Worcester, | 12 00 | 24 00 |
| Sharon, Ver. Fem. Char. Society, | 12 00 | 19 75 |
| Stow, Ms. Contribution in the Rev. Mr. Newell's society, for the Amer. | | |
| Indians, by Mr. C. Byington, | 16 55 | |
| Sturbridge, Fem. Reading Society, by C. Upham, Treasurer, | 7 00 | |
| Tewksbury, Ms. The Rev. Jacob Coggin, by Mr. C. Byington, for Am. Ind. | 3 00 | |
| A lady, for do. \$2; several individuals, \$6 60, | 8 60 | |
| Thetford, Ver. Gentlemen's For. Miss. Society, | 32 72 | 53 72 |
| Young females of the age of twelve years, by the Rev. Dr. Burton, | 1 40 | |
| Tiverton, R. Isl. Monthly concert, by the Rev. E. Colman, | 2 80 | 9 21 |
| Tyringham, Ms. Fem. For. Mission Soc. by Emily Dow, Treas. | 9 00 | 132 00 |
| Vernon, Con. Monthly concert for the miss. to Jerusalem, by H. Belknap, | 8 00 | 48 14 |
| Wendell, Ms. Benev. Society of young ladies, by the Rev. H. Wilbur, | | |
| for educ. heathen children, | 6 00 | 22 65 |
| Westford, Ms. Contribution in Rev. Mr. Blake's society, for the Am. Ind. | | |
| by Mr. C. Byington, | 10 00 | |
| Westminster, Ver. (W. parish.) Fem. Char. Soc. by Mr. Elijah Ramsey, | 7 00 | |
| Society for Morals and Missions, | 17 04 | 141 04 |
| Weston, Ms. A lady, for Am Indians, by Mr. C. Byington, | 2 00 | |
| Williamstown, Ms. Children in Sabbath schools, the avails of their premi- | | |
| ums, by the Rev. R. W. Gridley, | 10 00 | |
| Wilmington, Ms. Mrs. S. J. by the Rev. F. Reynolds, for the mission at | | |
| Elliot, | 5 00 | |
| Mrs. Young's school, for the mission at Brainerd, | 2 00 | |
| Contrib. at a prayer meeting, for the western mission, | 3 00—10 00 | |
| By the Rev. F. Reynolds, for Am. Indians, remitted by Mr. C. Byington, | 8 01 | |
| Woburn, Ms. Contribu. in the Rev. Mr. Chickering's society, for American | | |
| Indians, by Mr. C. Byington, | 27 47 | |

The residence of the following is unknown.

Feb. 3. A stranger, who made the donation in consequence of having read the memoirs of Mrs. Newell;—remitted by Mrs. Atwood, 2 00
Amount of donations in February, \$2,198 91.

Donations in clothing &c. for the Indian missions, have been received from the following places, which were acknowledged in the *Missionary Herald* for February, viz. from Conway, Ms. a lady in Roxbury, Ms. North Yarmouth, Me. New Ipswich, N. H. Hardwick, Ver. Townsend, Mass. from the Ladies' Charitable Society of Bridport, Ver. by Emma Rice, containing articles valued at \$30.

The following have been received since our last number.

A box from the Female Alms Society, Benson, Ver. containing 83 small garments, for the mission at Brainerd

A box from the Young Ladies' Beneficent Society, of Newburyport, Ms. for the mission at Brainerd. Likewise, some other small articles.

From a friend of missions in Ashfield, 4 copies of the New Testament, and six copies of Burritt's Arithmetic.

MISSION AND SCHOOL AT BRAINERD.

[Our readers have been informed, that the Prudential Committee of the A. B. C. F. M. in order to secure the most satisfactory and authentic accounts of the mission among the Cherokees, and thus to sustain the confidence of the Christian public in the plan of operations there commenced, at an early period appointed a Visiting Committee from among highly respectable individuals in the state of Tennessee. The second Report of this Committee is now subjoined. The first was made in May, 1818, and an extract from it was published in our volume for that year.]

"Brainerd, December 13, 1819.

"THE Visiting Committee have not been able to make arrangements to visit this missionary station a second time before the present date; and but two of their number have had it in their power to attend even now. The Rev. William Eagleton of Kingston, (Tenn.) has been obliging enough to come with us, and will sign this Report as a spectator and witness of the examination of the state of the mission.

"Since the date of the last Report, there have been considerable improvements made. Four cabins have been built for the accommodation of the pupils, besides a large cabin house, in which the girls are taught. There is also the frame of a barn raised and covered, which will be commodious and useful, when finished. The whole farm is inclosed by excellent fences, and about thirteen acres of fresh land have been cleared; eight of which, we are informed, have been done by the labor of boys in the school, in the morning and evening. The last season the farm was cultivated as follows: six acres in wheat, five in rye, and thirty in corn, besides potatoes, turnips, and a large garden.

The live stock belonging to the station, was reported to us as being pretty numerous; and what we saw was in good condition. There are ten horses, seventy horned cattle, thirty sheep, and hogs of all sizes about one hundred and fifty. There belongs to the station some other property, as a cart, three waggons, a yoke of oxen, farming utensils, &c.

Since your Committee last visited this station the school has been divided, and the girls and boys are now taught in separate houses. The Rev. William Chamberlain teaches the boys and directs them when out of school. Miss Sarah Hoyt teaches the girls, and directs their employment when out of school. The number of boys in the school is 42; the number of the girls 25. A few more are, as we are informed, entered in each school, who are now absent; some on visits to their parents, and some on account of sickness and for fear of it. The pupils are under the age of fifteen, except two males, who may be twenty or upwards, and two females, who may be about eighteen or nineteen. A great many of them have entered since our last visit, and some of them have been here but a short time. The great majority are making very pleasing progress, both in their studies, and in learning to speak the English language.

The order and good conduct of these children in school, at the table, and in the church, are truly exemplary. Their cheerfulness in yielding obedience to all that is required of them, either in or out of school, is rarely exceeded by the best managed children among ourselves.

The facility with which they learn to write, has often been remarked: the specimens which we have seen of the writing of the present scholars confirm the fact. Their progress in spelling and reading is encouraging, considering the difficulty they have to encounter in speaking and pronouncing our language. Many of them have committed to memory a part of the Assembly's Catechism, and some chapters of the New Testament, which they repeated with ease.

The instructors have adopted a method of treating the scholars which meets our most cordial approbation, and must have the happiest effect. After supper, they are all collected in the girl's school house, and are seated in order on the right and left, and in front. A hymn is sung by memory, in which all join; then questions are proposed by Mr. Chamberlain on the first principles of the Christian religion, which all answer. Then the reasons for the answer which has been given, are demanded. They answer again in the language of Holy Writ. After questioning them in this manner awhile, another hymn is sung; then questions are proposed again in the same manner, thus alternating questions and singing an hour or two. The exercises are closed by prayer. Perhaps no expedient could be chosen, better calculated to have the children rooted and grounded in the first principles of our holy religion, than this. Your Committee witnessed with peculiar sensations, the effect produced on some of them. They were attentive, solemn, and tender, even to tears.

An excellence in the management of this missionary station is, that the pupils are not only taught reading, writing, and arithmetic, with the principles and worship inculcated in the word of God,—but they are instructed in the most useful arts of civilized life. The boys learn the use of the hoe and the axe, while the girls learn the use of the spinning wheel and the needle. The instructress of the girls informed us, that since the 16th of March last, the girls had made eighty garments, such as shirts, pantaloons, &c. without including smaller articles; that they had pieced thirteen bedquilts, and quilted nine. We examined a part of this work, and it appeared to be well done.

Your Committee, on their first visit, were not more affected by any thing relating to the whole mission, than by the infant church here planted in the wilderness. We are happy to find, that it has increased, by the addition of such as we hope shall be saved. Four of the natives have made a public profession of religion and two blacks, since our last visit. We have also seen or heard of five or six, who are under strong impressions from the Spirit of God; some of whom give evidence of being the hopeful subjects of a saving change of heart. All, with whom we have met, converse with great freedom, concerning their lost and helpless state, as sinners, their views and feelings respecting the Savior, and with an artless simplicity not easily described.

Among the various circumstances, that must interest the feelings of any Christian friend of man, who may visit this station, a short detail of one or two will not be unacceptable to the Board. Last Christmas, a young man called John Arch, who had been born and bred in the mountains near the confines of South Carolina, happened to be at Knoxville, where he met with Mr. Hall, who informed him, that there was a school in the nation. As soon as he went home, he took his gun and wandered off in search of the place, which, we hope, has proved to him the house of God and the gate of heaven. After travelling one hundred and fifty miles, he arrived at the missionary station; told the missionaries he had come to attend school, and offered them his gun, his only property, for clothes. His appearance was so wild and forbidding, the missionaries said they hesitated to receive him, inasmuch as he was upwards of 20 years of age. He would not be put off. They took him on trial. In a short time, he discovered a thoughtful concern about his soul, and now gives the most satisfactory evidence of a gracious change of heart. His thirst for knowledge is great. He has learned to read and write well; though he has not been more than ten months at school. Sometime after he became serious, he was accused of having done some improper act; he was conscious of innocence, and could not well brook the false charge. That evening he was missing, and the next morning the conclusion was, that he had gone off. But about nine o'clock he came in. Upon being questioned respecting his absence, he gave the following account. "I felt angry, and knew that it was wicked, but I could not suppress it; and I went to seek the Savior, that he might reconcile my heart." It appeared that he had been praying and wrestling with God all night. He says "he often feels strongly

inclined to tell the Indians about God and the Savior, but he knows so little, he thinks it would not please God." He desires to obtain an education, that he may preach. The history of this young man, and the account he gives of himself are so pleasing, that brother Eagleton, with the advice and consent of the missionaries, has agreed to take him home with him, to superintend his course of preparation for the Gospel ministry.

The writer of the Apocalypse, beheld a great multitude of all nations and kindred and people and tongues standing before the throne and before the Lamb, who cried with a loud voice, "saying, salvation to our God who sitteth upon the throne, and unto the Lamb." We cannot but regard, among other things, the following fact as a fulfilment in part of this prophetic vision. Two of the most advanced female scholars, members of the church, have put into verse, in the Cherokee language, a number of hymns, and composed one entirely. These hymns we heard sung with great interest. We send you one of them with its translation. That this people and their language should be employed in hymning the praises of heaven, is among the strange events of the day.

Are not the wilderness and the solitary place beginning to be glad, and the desert to rejoice and blossom as the rose? Here the ransomed of the Lord are returning and coming to Zion with songs—*literally with songs*,—and everlasting joy; they have obtained joy and gladness, and sorrow and sighing have fled away. It is enough to warm a heart of ice and dissolve a heart of stone, to see and hear from these late savages of the forest, the evidence of all conquering grace on their hearts. Has not the Board—has not the Christian public—already received an ample reward for all the toil and expense, to which they have submitted, even if another immortal being should not be gathered into the fold of the great Shepherd and Bishop of souls?

On the whole, your Committee are more and more convinced of the practicability of civilizing and christianizing this long neglected people. They are capable of every noble feeling of our nature to a high degree:—of the warmest affection, tenderness, and gratitude. The children are sprightly, and sagacious, and, on many subjects, discover an excellent judgment.

The sacrament of the Lord's supper was administered the day after we arrived, it being the Sabbath. The congregation contained more than one hundred; they behaved with great decorum. Father Hoyt presented the little Osage captive, whom he has adopted, for baptism. He was called *John Osage Ross*.

ISAAC ANDERSON, MATTHEW DONALD,
WILLIAM EAGLETON.

ADDRESS

OF THE PRUDENTIAL COMMITTEE OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

To all Societies of every name, Auxiliary to the Board, and all Patrons, Benefactors, and Friends.

RESPECTED AND BELOVED,

Two years have passed away, since last we had the pleasure of addressing you. It has not however been a vacant interval; nor has there been a suspension of reciprocal communications, serving, we trust, to quicken affectionate remembrances, and to strengthen and freshen a union as important in its object, as it is sacred in its principle and benignant in its influence. We have been in the course of receiving from you most cheering proofs of your Christian confidence—in the means continually supplied to us for prosecuting the great design so dear both to your hearts and ours; and you have been receiving from us, in official notes and in our stated and occasional publications, such returns as we have been able to make for your liberality, and such accounts as we have been able to give, of what we have done or attempted, and with what success, for the fulfilment of

your benevolent desires, and the promotion of the momentous work, in which benevolence on earth is united with the mercy of Heaven. We are happy in the persuasion, that the connexion has not abated in strength, nor declined in cordiality.

On our part—though amid the constantly recurring and perpetually multiplying cares and labors with which our minds and hands are filled, we may seem to be wanting in particular attention—yet our hearts tell us that we have reasons of inexpressible interest and tenderness and sacredness never to be forgetful of the auxiliaries and friends of the Board, without whose aid its extended operations must stop and its brightening prospects be covered with darkness. And most gladly do we avail ourselves of this opportunity to express, as we are authorized to do, that the Board has a profound sense of the candor, confidence and liberality which it has experienced from the general body of Christians of different denominations, and from the community extensively in its various classes; and anew to present in its behalf most sincere thanks to the officers and members of its auxiliary Societies, male and female, adult and juvenile, of every sort and name,—to Ministers, churches and Congregations,—to the Teachers of schools and their Pupils,—to all our Friends and Helpers, associated and unassociated, for the donations, contributions and benefactions received from them, and for their friendly exertions and influence by which our hands have been strengthened and our hearts encouraged.

It is indeed a joint concern of unspeakable interest. It is a community of feeling and of action for an object, with which no other on earth can be compared;—a community in which the mind perceives its connexion with a world and with a universe of beings, and the heart expands with desires for the good of millions. And to every one engaged in it, or seeking its prosperity, we would devoutly say, *The Lord that made heaven and earth bless thee out of Zion.*

If two years ago, Beloved Friends, we had many reasons for mutual congratulation and united thankfulness,—we have now many more. Then, in the eighth year of its existence, the Board could number about three hundred Societies of different orders and names, engaged for its support in annual contributions for its various objects; now, in its tenth year, it has more than five hundred. Then we had twelve missionary men and ten women engaged in the service for life, and sent out to several stations in unevangelized lands—five at Bombay and five on their way thither—seven at Ceylon—and five in the Cherokee Nation:—now we have thirty eight men and thirty three women—ten at Bombay—fourteen in Ceylon*—fourteen in the Cherokee Nation—nine in the Choctaw Nation—five on their way to the Arkansaw—seventeen to the Sandwich Islands—and two to Palestine: and several more under our direction waiting to be sent out. Then we had nine or ten schools in India, for the education of Heathen and Jewish youth and children, comprising three or four hundred pupils; and one school in the Cherokee Nation consisting of about twenty five. Now we have in India more than forty schools, with from two to three thousand pupils—in the Cherokee Nation one school of about eighty, and another just commencing—and in the Choctaw Nation one of about sixty pupils. Then our Foreign Mission School in Connecticut, for educating Heathen Youths from various nations, to be employed in the work of civilizing and evangelizing the people of their respective countries, was in its infancy: now four of its once heathen pupils are returning with the Mission to their native Sandwich Islands, and twenty eight more are receiving the benefits of its secular and sacred instructions.

At the several stations actually occupied, our missionaries have an open door; have obtained confidence and favor with the rulers and the people; are continually advancing in their work and extending their operations. At Bombay they have made progress in translating the Scriptures into a language spoken by as many millions of people as are comprised in our American Union; have put their press into active operation; have printed large editions of portions of the Scriptures and several other books and tracts; and are in the course of making excursions and circuits for visiting their schools and establishing new ones, dispersing extensively the products of their press by gratuitous distributions, and testifying

* If those who went out last June have arrived there, and none besides the lamented Mr. Warren have been removed by death.

every where repentance towards God and faith in the Lord Jesus Christ. In Ceylon the field, though less extensive, is not less rich in promise, than that of the Bombay Mission; and the laborers, though younger in the work, are brethren of the same spirit of devotedness, industry and enterprize. In the Cherokee and Choctaw Nations our Missionaries are regarded and treated as angels of kindness, seeking only to do good; success has attended them in every step, the Chiefs and Warriors and People are turning their thoughts from war and the chase to the arts of peace and the improvements of civilized life; in every district and village the imploring cry is raised for schools and various instruction; and the changing of those wildernesses into fruitful fields, both naturally and morally, seems not a distant prospect.

By means of these establishments, and mostly since our last address to you, more than thirty Heathen persons belonging to five or six different Heathen Nations, have, in the judgment of charity, been brought to the spiritual knowledge of the truth—and thus delivered from the power of darkness and translated into the kingdom of God's dear Son:—some in India, some from different lands at our Foreign Mission School in Connecticut, and some—not a small proportion—among the Aborigines of our country. These redeemed—new-created immortals are, for the most part, young persons; and now in a course of education, to fit them for usefulness in the great work of restoring their respective connexions and nations to God and to happiness.—Many hundreds of Heathen children and youth have been taught to read the Holy Scriptures, and had their susceptible minds imbued with the counsels of heavenly wisdom and the words of eternal life.—To many thousands of Heathen people, in the dismal shadow of death, the Gospel has been preached—the redeeming mercy of the everlasting God has been proclaimed—and a light has been held out to guide their feet into the way of peace. And preparations have been made and a system advanced for perpetuating, and multiplying, and extending these blessings.

Much seed has been sown—seed incorruptible and perennial. It is taking root. Some of it has sprung up with vigorous growth. The first fruits have been presented with holy gladness to Him, who graciously afforded the quickening energy—a precious earnest of rich, successive, and augmenting harvests, diffusing life through extensive regions of death, blessing the generations to come, and peopling the realms of immortal blessedness.

Does the thought delight your hearts now? What then will be your joy a hundred or a thousand years hence—when you shall have seen many of the sons and daughters of these missions *clothed in white*, and shall have united with them and with the countless millions before the throne of God and the Lamb, in celestial songs of thanksgiving and praise for the Divine grace and the Christian beneficence by which they were brought to their exalted bliss?—What, many ages hence—when all the fruits shall have been gathered in,—and you shall have seen the amount of the benefits conferred by the liberalities and exertions of Christians for evangelizing the Heathen, and learned their value as estimated by the Redeemed, by Angels, and by your Savior and God.

This is making to yourselves friends of the Mammon of unrighteousness. It is laying up in store a good foundation against the time that is to come. It is transmuting a small portion of earthly substance into imperishable treasures for your everlasting happiness, after all the rest shall have passed away with the world and its shadows.

Many, however, and great, as our reasons are for exalted congratulation and thankfulness, you will not, we are persuaded, observe without concern, that our funds have not increased in equal proportion with our establishments, or our expenditures,—or even with the number of the Societies engaged in aid of our various objects.

From the statement just made it appears, that there are now nearly four times as many Missionaries and Assistants, dependent upon our funds, as there were two years ago; and more than five times as many Heathen children under instruction in our schools.

In the year preceding the last two, our receipts amounted to twenty seven thousand two hundred and twenty five dollars. In the year, then, preceding the last day of August, 1819, had the receipts been in proportion to our increase of establishments, they would have been more than a hundred thousand dollars;—but actually were but about thirty seven thousand.

In the former year our expenditures were twenty thousand four hundred and sixty dollars; in the latter forty thousand three hundred and thirty—only a two fold instead of a four or five fold augmentation.

Since the beginning of our present year, i. e. since first of September, our disbursements have come to the amount of more than twenty eight thousand dollars, nor are they likely to be less in the succeeding half year.

This statement, beloved friends, we make to you with perfect frankness, and with perfect confidence:—With *frankness*—because as it is a concern in which you have a joint interest with us, it is right that you should know its state;—with *confidence*—because we feel a consciousness that, bating the imperfections common to us with others, we have managed the concern according to our best judgment and ability,—and because we have the most assured persuasion, that you, and this great Christian community, will have the disposition, and the power, to sustain it and to bear it forward.

It is a concern, whose principle is *Good will to men*; whose object is the communication of the richest benefits to thousands and millions ready to perish for want of them. It is the cause of humanity—of Christian benevolence;—of heaven—and of all who have a hope or an interest there. Especially is it yours, who have given in your names and your sacred contributions for its support.

In managing this concern, we have not chosen our own ways:—We have simply obeyed what seemed to be unequivocal and peremptory indications of the divine pleasure. We have not run before—have not been able to run before—but have merely followed as Providence has led the way—or rather have proceeded as Providence has irresistibly impelled.

In the beginning,—such was then the state of the world—no door of entrance to unevangelized nations was open to us, but in India,—none there, but at Bombay and Ceylon. No where else could we send the missionaries committed to our direction.—Meanwhile it was demanded of us by reasons pressing intensely upon the heart and the conscience, that as soon as the way could be prepared, we should apply ourselves in earnest to the work of turning our own Aboriginal wilderness into fruitful fields. And we have done so.—Young men from the Sandwich Islands, providentially brought to these shores, and here born into the kingdom of God and inspired with burning desire for communicating the blessings of Christianity and of civilization to their kindred and countrymen, raised an imploring cry not to be denied, and produced a tide of benevolent and Christian feeling, not to be withstood. Hence the Foreign Mission School; and hence the Sandwich mission.—Scarcely less decisive, though not so easily embodied, were circumstances compelling our attention to Judea, and leaving us no choice but to determine on the Palestine mission.

Stations, once occupied, must be maintained. Establishments, once commenced, must be advanced;—must be put and sustained in condition for efficient operations, and supplied with energies and means, for answering their exigences and multiplying and extending their benefits.

They know little of a concern like this, who suppose it to be at the option of its managers or directors to stop when and where they may please. An establishment in which the spirit of life dwells, will be in action—will be growing and advancing. An institution, depending upon public feeling and confidence, must act with an energy to supply continual impulse to this feeling and life to this confidence. An organized body, created expressly for promoting the heavenly design of bringing all the dwellers on the earth under the sceptre of the Prince of Peace, and making a part of the great system which for this end He has brought into operation, and is himself managing and directing, must move on with him—must advance with the rest.

Had it been at our option, we might have so managed as to have saved ourselves much of weariness and painfulness;—much of the accumulation of cares and labors and responsibilities, with which daily and nightly we are pressed, and often well nigh to the dust.

We assure ourselves that you and this great Christian community will be disposed to sustain and bear forward this joint and beneficent concern,—from what we have already witnessed of the extensive and liberal interest taken in it, and from what we believe to be in this age the influences from on high upon the Christian world for the benefit of the heathen.—Which of our missions

could you wish we had not sent out? Which of our establishments would you have us abandon? What part of our system of operations shall we relinquish?

Nor are we less firmly persuaded that you will not, especially after reflection or examination, think our expenditures great, in proportion to the extent of our operations. Eighty persons, male and female, employed and supported in the work, at different stations in different quarters of the globe; forty or fifty schools with two to three thousand heathen children—and two to three hundred of them not only instructed, but lodged and fed; necessary outfits, journeys and voyages; printing establishments, books for missionaries, schools, and distribution; various apparatus, and incidental expenses at home and abroad, without number:—Is forty thousand—is sixty thousand dollars a year a large sum for all this?

The missionaries have devoted themselves for life to the privations and perils, and labors and sufferings of the service, and with themselves their property, in some instances, to no inconsiderable amount; looking for no earthly compensation, beyond a comfortable maintenance. And the same heavenly influences, which have produced such a disposition in them, will surely dispose you cheerfully to supply the means for their sustenance and their usefulness.

For the nine years completed in September, the total amount paid from the funds of the Board to the officers and members, for all their time and labor, made an average of only about six hundred dollars a year.

As to *power*, or ability, the case is a strong one.

Had the receipts at our treasury the last year been equal to what they were two years before, in proportion to the increased number of subsidiary societies, they would have amounted to forty five thousand dollars.

If we take the number of Christian communicants in this country at the moderate estimate of six hundred thousand; and suppose one quarter part of them to have been contributors to the funds of this Board; the amount of the donations and contributions the last year, divided equally among them, would give to each about twenty cents.

If we suppose the estimated six hundred thousand communicants to be equivalent in point of property, to fifty thousand families with an average income of only three hundred dollars a year; the total amount of annual income to them is fifteen millions of dollars. One tenth part of this, devoted to religious and charitable uses, would constitute a sacred fund of one million and a half a year. Of this, let one tenth part be appropriated to the propagation of the Gospel among the heathen; and we have here an annuity for this object of a hundred and fifty thousand dollars.

Thus far our estimates have been confined to Christian communicants: to that portion of the great community, who have professedly devoted themselves and all that is theirs to their redeeming God—have made their vows, sealed them with the symbols of his body and blood, and cannot go back; whose aggregate property—all that they possess—is to be held and used under the inspiring inscription—**HOLINESS TO THE LORD**—for the advancement of his cause.

It is not however from them only, that donations and contributions are to be expected. Others, and perhaps in greater numbers, have contributed, and will contribute; and, in not a few instances, with equal readiness and equal liberality. All who esteem the Gospel as heaven's best gift to men—who regard it as good tidings of great joy intended for all people—must and will contribute for sending it to those who have not heard its gladdening sound.

For two hundred years, this nation has been growing in numbers and in wealth blest, by the favor of heaven, with food and gladness—with liberty and strength—and eminently with the means of *saving health*, and advantages for happiness enduring to eternity. And what, in the whole period, has this nation done for the many hundreds of millions perishing in successive generations for lack of knowledge? Besides the nameless little for some of the deeply to be commiserated tribes, whose names we have nearly extinguished, and whose lands we possess—what has even been attempted? Before the missionaries sent to India by this Board, less than ten years ago, what single messenger was ever sent from this Christian land to any nation or people in the widely extended regions of pagan darkness, with the tidings of redeeming grace, or the light of celestial truth? Yet how often, by every Christian in the land, all the long while,

as the devout prayer been offered—*Send out thy light and thy truth!*—and how often the mandate of sovereign mercy been heard and read—*GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE!*

At length the slumber is broken. The sentiment has come to be felt, that something must be *done*—or the earth will never be full of the knowledge of God;—that prayers must be accompanied with alms, and exertions. A new and exalted pleasure has begun to be enjoyed;—the pleasure of communicating to fellow beings, perishing afar off, durable riches.—Is all this a transient gleam?—Is the work done?—Is Christian benevolence exhausted, or grown weary?—Is thirty, forty, or fifty thousand dollars a year—less than is given for the support of the Gospel in a single city, or for the temporal benefit of the poor in a second rate town;—less than the income of a single plantation, or the profits of a single voyage;—is this as much as this great community can give—and more than for a course of years it will continue to give, for the salvation of the heathen!—Who that has the smallest portion of the spirit of a Christian, or of the benevolence of a man, can entertain the thought for a moment?

It is then with no despondency of feeling, with no conscious misgiving, that we present the statements and representations here exhibited; and on the ground of them make our earnest appeal to our auxiliaries and friends, and to the community at large.

The whole goes to shew the necessity and the reasonableness of an effort—an immediate, united, and extended effort for increasing the funds of the Board. It is a fact which we ought not to conceal, that we have for some time felt ourselves restrained, and are at this moment painfully restrained, from answering most urgent calls.

In the Cherokee, Choctaw, and Chickasaw nations especially, the call for help is loud, and near, and moving. In all their districts they are pleading with pressing importunity, for missionaries, and schools, and general instruction; and they are even beginning to learn to do something themselves for these objects. Could we but answer their desires and favorable dispositions, not a little might be expected from them. Men and women of the right spirit and qualifications are offering themselves willingly for the service; but funds for sending them out and supporting them are wanting.

If the rest of the six hundred millions of human beings destitute of the Gospel, are at a greater distance; yet they are all of one blood with us, and must share in the same redeeming mercy, or perish; and their necessities are not less affecting, nor the demand of help for them less sacred, or less irresistible, than if they were nearer.

But not only are we unable to answer the urgent calls from various quarters for more missionaries and schools: if there be not an increase of receipts, we shall inevitably be in arrears for those already dependent upon our funds. Nor is it an inconsiderable increase which our exigences will require. Not less than twenty thousand dollars are wanted for disbursements which might with advantage be made immediately, and which cannot without serious detriment be long delayed.

Strong as our confidence is in the disposition and ability of the community; not less strongly are we persuaded of the necessity of exertion for calling forth the one and the other.

Liberality in contributing for the spiritual benefit of others, and especially of those who are afar off—counteracted as it perpetually is by all that is selfish in the heart and in the world—needs certainly not less than any other virtuous or Christian disposition to be every day, by proper means, quickened to vigorous activity. To provide for our own—for those not only of our own household, but of our own kindred, and neighborhood, and country, the motives are so many and so various, that no man, not worse than an infidel, not destitute of natural affection, can resist them. But to provide for those who are most foreign to us, is a pure and exalted benevolence—a godlike disinterestedness—which, in a world so uncongenial as this, must require every possible support and excitement, to preserve it from depression and decay.

The friends of missions as well as others, are affected by the changes of times; and if their disposition for liberality to the cause be not kept in lively strength, they will be apt, on every adverse change, to withhold or diminish their benefactions. That this be not hastily or unnecessarily done, it may be proper

for each one to consider what would be the consequence were all to do the same:—Whether the reason is any better or stronger for him than for thousands of others;—whether, either without or with some special economy, he may not give his usual twenty dollars, or twenty cents, and not miss them at the end of the year:—Or if it be actually a sacrifice to be felt, whether the object be not worthy of such a sacrifice,—and his own enjoyment from it will not be ample compensation, or the benefit conferred on some poor heathen needing the light of life, a full equivalent:—Whether, in a word, the Savior, were he present—and when is he not present?—would direct him to withhold, or even to diminish.

To the embarrassment of the times, no doubt, the necessity of the present appeal is in great part to be attributed. In the maritime towns, from which yearly, not a small proportion of our funds have been received, many are not only embarrassed, but really impoverished. But in the country at large, when has there been a time of greater general plenty? Our nation besides, is blessed with peace, and exempt from the wastes and burdens of war. Will it then be a grateful return to the All-bounteous Dispenser for this favored people, amid all their blessings, to be sparing in such a day as this, of aid to this great work of mercy, on which his heart is set, and with reference to which his bounties are bestowed? Or should it be forgotten that the people of England, under all the pressures of a long and unexampled war, were constantly advancing in their liberalities for promoting this cause?

In proportion, however, as the embarrassment of the times tends to restrain the liberalities of the community, countervailing influences and efforts become the more necessary. This cause must be supported with constancy—or not at all. To this consideration, which we deem a vital one, we intreat the most earnest attention.

In domestic missions, the number of laborers and the duration of their engagements, may vary from time to time in accommodation to circumstances; the missions may be suspended, and renewed, at pleasure; and if the support of them be fluctuating, yet the work may proceed. And so of other domestic objects, soliciting attention and worthy of patronage:—as they are at home, and under comparatively easy and optional management, they may be kept along, though the support of them be inconstant.

With Foreign Missions it is otherwise. In these the laborers must be engaged for life; the establishments must be permanent, and maintained in strength and efficiency. They cannot be suspended and renewed—they cannot be varied at pleasure. If they are not supported with constancy, they must fail, and the work must cease.

With this view of the subject present to the mind, the question of withholding accustomed subscriptions or donations, or even of transferring them to any other object however worthy, will not be regarded as a light one. It comes near to the question, whether the heathen world shall be evangelized or not.

There is little danger that this cause will receive more than its due proportion of patronage. In importance, and in claims upon Christian attention and benevolence, it unquestionably is not second to any other. It can never be second to any other cause or object on earth, so long as a great part of the world remains in all the darkness and wretchedness of heathenism. Yet being *foreign* and *distant*—a thousand motives and influences are perpetually operating to cause it to be forgotten or neglected, even by its friends.

Exertion then is necessary. Much must be done to excite the missionary spirit; to call forth the disposition to sustain and bear forward the work, and to preserve this disposition in strength and activity. By whom shall it be done? We are few and feeble and our hands are full.

"I take it," says the illustrious Bacon, "those things are to be held possible, which may be done by *some person*, though not by every one; and which may be done by *many*, though not by any one." Are there not here and there in different sections of the country "*some*" individuals, who can and will step forward, and do what others could not do for this cause? Are there not throughout the land "*many*," who will do what they can?

If by special effort, the five hundred Societies auxiliary to the Board should raise their several proportions of the average sum of only ten dollars to each—besides what would otherwise be contributed—the total amount would be five thousand;—twenty dollars to each would be ten thousand; forty—would be

twenty thousand. The same amount of twenty thousand dollars would be obtained, were the average sum of twenty dollars to be collected in a thousand places, or by a thousand individuals.

So "*possible*" is the thing, and so easy. And shall it not be done?—Will not every one of the societies do something in the way of special effort? Will not the officers of each Society make a serious matter of consulting on the subject, and seeing what can be done?—What, by collecting the arrears of subscribing members—what, by procuring new subscribers—what, by soliciting donations from those who are not and do not choose to become members;—in which service it may in some places be deemed advisable, that a suitable individual, or more than one, should be especially employed, for a longer or shorter time according to circumstances.

Will not every minister of the merciful Redeemer, attend kindly and earnestly to this object, and make it his care to procure, in the way that to him shall seem best, donations or contributions within his proper circle?—And will not every Christian—will not every person who loves the Lord Jesus, or esteems the Gospel a blessing—readily and gladly do something himself, and excite others to do something for the cause which should take hold so deeply of every heart?

As the object of this appeal is not only to obtain what is necessary for our present exigences, but also to promote the missionary spirit, and the permanent augmentation of the sacred funds, we beg to recal to the earnest attention of the officers and members of auxiliary Societies, and of all our helpers and friends, our address published in the *Missionary Herald* for Jan. 1818, and in the second edition of the *Conversion of the World*:—particularly the latter half of the address, in which the general system, deemed proper to be proposed for obtaining a regular and increasing supply of funds, is exhibited in detail. Had we now time we could add little on the subject, and we are persuaded that the system, if carried into vigorous operation in all its parts, will produce great results.

Thus, respected and beloved friends, with simplicity of purpose we have made our statement and our appeal. Not for ourselves—not for any private object have we done it. It was a duty—indispensable. In the providence of the Redeemer and Sovereign of the world, a trust has been committed to us, to which we must be faithful.—We present an object that should go home to every bosom. We plead a cause which, more than any other, is to be regarded as the cause of every person on earth. Had we a pen to write, or a tongue to speak, in a manner and with a force equal to the subject, this whole community should be moved as the heart of one man. May we not hope that—such as it is—this address will be read a second time, by every person to whom it comes; and be pondered, until—under the divine influence which we devoutly invoke to attend it—the heart burns with the subject, and hastens to communicate the sacred flame to others.

The question is to be decided, and it may be decided soon—whether there is in this country Christian benevolence enough—sufficiently undivided, unobstructed, and unrestrained—sufficiently resembling the charity which descended from heaven—to bear any proportionable part in the great work of evangelizing the heathen. It can be done by no one man; by no few men; by no number of men acting separately or in small divisions. It is a very different affair from that of domestic missions.—If done at all, it must be by extensively combined exertion.—It must be regarded as the concern, not only of the few individuals on whom especially the burden of the work is devolved; but of every person who has a heart to love the Savior, to prize the Gospel, or to feel for the temporal and eternal welfare of his fellow beings:—and the union must be such in system and in spirit—in organic harmony and sympathy—that those who are charged with the direction may safely confide, that in junctures of emergence or of pressure, their call for help will be received with a cheering countenance, and answered with promptness, alacrity, and effectual effort.

An experiment is now in process. Hitherto it has been evidently marked with divine favor, and prospered beyond anticipation. Another, to be advanced thus far with better auspices is hardly to be expected. This experiment is approaching a crisis. If it fail, the raised hopes of many thousands will be dashed; and a darkness—scarcely less dismal in its aspect on our nation and its

churches, than on the poor heathen, thus abandoned to their doom—will settle upon the prospect.

It must not fail. If the friends of missions are true to the cause, it will not fail. The word of the everlasting God is sure, and his grace is sufficient.

In the name of the Prudential Committee, and with most affectionate and grateful salutations.

S. WORCESTER,

Corres. Sec. of the A. B. C. F. M.

Boston, March, 1820.

MISSIONARY LETTER FROM SWITZERLAND.

[It is peculiarly delightful to contemplate the holy union, which is now taking place throughout Christendom, among the enlightened friends of their Lord and of his Gospel, in the great work of diffusing its blessings universally. The following letter has been received lately by the Cor. Sec. of the A. B. C. F. M.]

Basil in Switzerland, Sept. 30, 1819.

REVEREND SIR,

IT is with the greatest satisfaction, that we have been informed, by the accounts of the British Missionary Register and the other Missionary Tracts, of the propagation of the missionary spirit in the Western Hemisphere, and of the formation of several Boards for foreign and domestic missions, and seminaries for the education of African and other youth, for the service of our living God and Savior among the benighted Heathen world. This heartily welcome joy and lively interest in the propagation of the kingdom of our God in your blessed quarter, let us avail ourselves of the opportunity furnished to us by the voyage of a young pious Swiss to your country, to express to you as the sincere feelings of our sympathizing hearts; and to transmit to you some account of a similar Missionary Seminary, which, since the year 1816, several warm hearted friends of the Missionary cause have established in our city, for the purpose of furnishing the different evangelical Missionary Societies with pious and educated German and Swiss youths, as ministers of the Gospel among the heathen.

The effects of this, in its first beginning, so small an essay of participating with our dear brethren in foreign countries, in this great work of our heavenly Father, were such as to surpass all our most sanguine expectations of it. A quarterly Missionary Magazine published by our Board in our vernacular German language, was the blessed instrument, in the hand of our God, to raise up, in the minds of our German and Swiss countrymen, a lively zeal for the promotion of evangelical Missions, and to establish a number of auxiliary societies in behalf of our Missionary College. The first class of our pious pupils, have already entered the services of the British and Dutch Missionary Societies, and 18 other youth, of a sincerely religious character and of talents, have been admitted into our Seminary for the same great purpose.

Permit me, reverend Sir, to stretch out our brotherly hands beyond the great ocean towards you, and to congratulate you, and all friends of Missionary exertions on the visible blessings, which the Father of all mercies has poured out by his Holy Spirit upon your holy work. Be therefore strong in the Lord, dear brethren, and in the power of his might. Let us take unto us the whole armor of God, that we may be able to withstand in the evil day, and having done all to stand. Praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

We should be much obliged to you, and are heartily ready to offer you all our mutual services, if you would be so kind as to favor us with all the Missionary Papers, which are published among you, and by the other evangelical Missionary Societies in America, in order to be translated by us, and inserted in our Missionary Magazine. If it would please you, direct all such assignments under the address; Rev. Theophil Blamhard, Superintendent of the Missionary College at Basil in the Switzerland; to the care of Mr. Gilbert van der Snipen at Altona near Hamburg. By this pious gentleman we shall find facility of repaying all your friendly expenses. Jesus Christ be with you. In the bonds of regards and love.

THEOPHIL BLAMHARD, *Minister of the Gospel.*

LETTER TO THE CORRESPONDING SECRETARY.

[We trust that the hearts of many readers will respond to the sentiments of the following letter.]

Norway, N. Y. Feb. 15, 1820.

REVEREND AND DEAR SIR,

IN behalf of the Presbyterian church and congregation in Norway, Herkimer County, I transmit to you the small sum of fifteen dollars, which sum has been contributed at different times by those who have attended the Monthly Concert of prayer. The contributors of this have specified no particular object to which they wish it appropriated; this they choose to leave to the discretion of the Board. I have been laboring in the work of the Ministry among this people for a number of months, and I have the happiness to inform you, dear Sir, that there is no disposition manifested by those, who have formerly contributed at the Monthly Concert, to relinquish that practice. The pressure of the times is perhaps as severely felt in this place, as in many others, but there are some, who appear to feel and act, as though they believed, "they are not their own; but bought with a price." They appear to realize more sensibly, that "the silver and the gold are the Lord's;" and they have come to a determination to appropriate more of the property with which they are entrusted as stewards, to benevolent purposes, than they have formerly done. The numerous objects embraced by the Society of which you, Sir, are the Corresponding Secretary, must convince all, who become acquainted with them, that liberal contributions will be necessary to carry into effect, and extensively to promote those benevolent objects. And in reviewing the last Annual Report of the Board, and seriously reflecting on the importance of every object embraced by them, who is prepared to say that any of them must be relinquished? Shall any of the fields, which now afford such animating prospect of a glorious harvest, be abandoned? Shall the laborers who have already entered them be recalled, and either of those objects be given up through covetousness? Every real Christian, and every true philanthropist, must readily answer, no; rather than have one Missionary station abandoned, or one benevolent object relinquished, we will double our diligence to promote them. What heart-felt satisfaction would it afford the Board, of which you, Sir, are a member, if, through the increasing liberality of the Christian public, they should be enabled to extend their operations; and thus reduce the uncultivated heathen lands to narrower limits. The view given us in your last Annual Report, of the divine success, which has accompanied the exertions of the Board during the last year, and the flattering prospect afforded, that the Lord is about to accomplish a great work, through the instrumentality of that Society, ought to excite the friends of the Redeemer not only to continue, but to increase their pecuniary aid, and to pray earnestly that the Lord would continue to crown your pious exertions with success. The Missionary cause is the cause of Christ, and it must ultimately prevail. May those engaged in it never relax their exertions, until, by means of the universal spread of the Gospel, these exertions shall be rendered no longer necessary, until "the earth shall be full of the knowledge of the Lord as the waters cover the sea." In great haste, yours in the bonds of the Gospel,

SAMUEL SWEZEY.

Rev. Samuel Worcester, D. D. Cor. Sec. A. B. C. F. M.

ON EDUCATING CHILDREN WITH ASSIGNED NAMES, IN THE FAMILIES OF MISSIONARIES.

IN the year 1816, the practice of providing for the education of children, in the families of missionaries supported by the A. B. C. F. M. had its beginning. It was occasioned solely by the moving appeal of the Rev. Gordon Hall, in behalf of perishing orphans, who, as he apprehended, might be selected in India, and receive a Christian education in the families of missionaries, at a small expense.

In the plan of providing for children, to be educated in this manner, the Board followed the example of the Church Missionary Society. Soon after the plan was known, and recommended to the public, a number of children, to be placed in the families of the missionaries at Bombay with assigned names, were taken under the patronage of societies and individuals; and a pledge was given that the required sum of *thirty dollars* should be paid annually.

Subsequently, a similar provision was made for children at Ceylon, where they could be supported at the small expense of *twelve dollars* each. And more lately still, the same bounty has been extended to children to be selected in the Cherokee and Choctaw nations, and supported for *thirty dollars* a year.

It was found, however, on experiment, that the missionaries at Bombay could not obtain children, as they had supposed; and, after patient waiting, and a long trial, this part of the plan, so far as it relates to this place, is given up for the present. At Ceylon, the result has been altogether different. Children can be selected without any limitation, but the ability of the missionaries to take care of them. The circumstances of the case will enforce this limitation; and probably as many are provided for, as can be well superintended at present. A considerable number of children can be still admitted, on a provision of this kind, into the schools at Brainerd and Elliot.

Since the disappointment, in regard to children at Bombay, some of the patrons of that charity have transferred their *future* bounty to Ceylon, leaving what has been already paid to be expended in *schools* at Bombay. Others have transferred their bounty, in a similar manner, to the Cherokee and Choctaw schools; and others still have expressed a wish, that in future their donations may be applied to *schools* at Bombay.

It ought to be distinctly understood, that there is *no limitation* to the number of children who can be educated in schools at Bombay and in its neighborhood, at Ceylon, and among the aborigines of our country; *no limitation*, we mean, except such as is imposed by the want of funds. The Board are at this moment urgently pressed to afford means for the support of additional schools in all these places. At Bombay particularly, and on the neighboring continent, the field is large and most inviting. In providing for schools there, as little danger of disappointment is to be apprehended, as in any design of benevolence whatever.

MISCELLANEOUS NOTICES RELATIVE TO RELIGION AND MISSIONS.

A letter received by the Editor of the Panoplist, from the clergyman of Vernon, Ohio, dated Feb. 24, 1820, contains the following sentences:

"God has, in the midst of deserved wrath, remembered mercy. An awakening has lately commenced, in each of the three societies committed to my pastoral care; and is now very general and very powerful. We hope much fruit is already produced, which will be to the praise of God's grace. If the final result proves to be such as will be comforting and animating to God's children, I shall forward you a particular account."

A highly respected clergyman writes as follows, in a letter to the Treasurer. "It is delightful to contemplate the extending efforts of the Board. I hope they will not be straitened, in their expansive views, by the failure of resources. As the great and sure preventive of this, Zion's friends should most importunately pray for the effusion of the Holy Spirit."

ARRIVAL OF THE PALESTINE MISSION AT SMYRNA.

WE are happy to inform our readers, that Messrs. FISK and PARSONS arrived safely at Smyrna, in the fore part of January. They were greatly encouraged to proceed in their work. Though they touched at Malta, they were not permitted to land, unless they would stay 15 days at quarantine. They had an interesting interview with Mr. Jowett, who conversed with them from a boat, though he was not permitted to come on board. Further particulars may be expected in our next number.